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POETRY.

For the Churchman.

ON A RECENT TRAVELLER'S PATHETIC LAMENTATIONS OVER THE DISCOMFORTS OF THE CHURCHES IN ENGLAND.

Strange folks! our kinsmen of the mother-land,
Content their tribute due of prayer and praise
In mouldering fanes to pay,—of other days
Luckless inheritance:—my native strand!
How strongly now I feel the filial band
That knits me to thee, while distressed I gaze
On time-discolored walls,—seats without baize,
Or cushions satin-clad, (appliance bland,
Which in our Western clime sustains the zeal
Of pampered Piety, "whose itching ear"
Some popular preacher's voice aye craves to hear
In tones exciting; that the soul may *feel*.)
O! for our lounging pews, where comfort snug reclines,
'Mid aisles bright carpeted, and walls where paint or whitewash shines!

COMMUNICATIONS.

For the Churchman.

THE SOCIETY FOR THE SUPPRESSION OF POPERY.

"At the sight of the Old Man that sat in the mouth of the cave, he could not tell what to think; 'specially as he spoke to him, though he could not come after him, saying, You will never mend till more of you be burnt! But he held his peace, and set a good face on it, and so passed by, and catched no hurt."—*Pilgrim's Progress.*

Mr. Editor,—In the Churchman of Jan. 21st we have notices of the American Protestant Association, in which you and "Christian Cause" restrict the view chiefly to organic principles. A reader finds his thoughts so much attracted by other ground, which like unexplored regions in the old maps is to common apprehension peopled with chimeras, that he lays down the paper to indulge them.

That a vast effort is put forth to rear the edifice of Romanism in this country; that this effort is sustained by large supplies of money from Papal Europe, and that it is directed by a policy characteristically astute, sinuous, and accommodating, the writer's personal observation is witness. His lot is cast in the region where the cloud is supposed to be gathering, which the "Associates" are going to exhaust of its electric horrors by flying a kite. From the window of his study he beholds the proportions of a Romish Church, erecting by foreign money: and he doubts not that the motives and hopes which wafted the contribution over the Atlantic, contemplate more towering objects than a mere provision for the spiritual needs of the emigrant Romish population. Yet he beholds the spectacle (though the architecture is shocking) without any feeling of dismay, and without any affectation of it. Alas! pressing as are the temporal exigences of his charge, and prompt his disposition to seize any rational or manly avenue to the hearts of eastern Churchmen, (as he may shortly prove to the satisfaction of some of them,) he is cut off from the resource of frightening them into benevolence with the bugbear of Popish ascendency!

Sir, wherever anything approaching to a fair contest between Error and Truth, and especially the Truth of Heaven, may be anticipated, it becomes the advocates of Truth to have a cheerful faith in its prevailing power. We impute to the Romish system gross falsehoods and corruptions; and unless the circumstances, in the minds where empire is to be won or lost, are such as to give clear vantage-ground to the enemy, there is something to my mind exceedingly pusillanimous in the utterance, at this stage of the conflict, of panic ululations, and the flight to extraordinary subterfuges for protection.

Let us soberly ask ourselves, Is the American Mind in its social and religious affinities predisposed to Romanism? Is the dish agreeable to its characteristic appetites? Has it a hankering after shackles and superstitions—a peculiar aptitude for priestly domination?

If not, to be terrified for the result is to concede to Popery the intrinsic potency of Truth; or at least to confess the position of the opposing forces to be ill-chosen and the defences insecure.

But are not the circumstances notoriously unequal on the other scale? The only trait of the American Mind that is capable of being made favorable to Romanism, is that sensitiveness to whatever has the semblance of persecution and injustice which frantic and uproarious hostility is the thing to enlist. Let that door not be opened by officious hands, and for every mind that receives the stamp of Popery there are ten from which it must be effaced.

It is the rush of emigration that now swells the ranks of the Papal Obedience. These people are not religious enthusiasts; they have come not to impose the shackles of Rome, but to better their social condition; not to destroy our liberties, but to share them. A portion come with minds previously imbued with that hatred of consecrated tyrannies which we know to be rife in lands

—Where winged thoughts do range,
And half-extinguished words, that prophesy of change.

Many come from places where the fever of fanaticism is not fed by partisan animosities. Many are sensible of no religious influence, beyond a hereditary inclination, which injury to its object may indeed inflame to zealous devotion. We see them, on their arrival in a country where (the more shame for us) it is not singular to exhibit an entire negligence of religion, paying no regard to any Christian observances whatever. The rest, in whose minds we may presume the Romish influence to be vigorous, are not gathered locally in mass, or socially isolated, so as to prevent the abrasion of their old-world prejudices by the rough contact of American ideas. They walk in social rounds, and breathe a social atmosphere, in which any thing restrictive of the largest liberty is a heresy too abominable for utterance. Their minds must imbibe this spirit; it is the more intoxicating, because it is new and strange, and as they become Americanized, they are un-Romanized.

Let us ask ourselves, which is the more apt to prevail in the minds of these people, and especially in the minds of their children—the American principle of unlimited license, or the Romish principle of implicit submission?—For the sake of which will they be in the event prepared to do and to suffer? What is to maintain the principle of submission, where the power of intimidation is paralyzed entirely? Setting aside the circumstances which tend so directly to relax one set of influences, and bind the other, is there not enough in the natural proclivities of the human heart to certify the result?

And, granting that this foreign ingredient should retain its original properties unneutralized, is it rational to fear that it will leaven the native character? Is it rational to utter groans of apprehension that the American people may be gulled or trampled out of one particle of their freedom, by an Italian bishop? Our civil and religious liberties in danger, forsooth!—"A rescue! good people, bring a rescue or two!"

If the *social* principles which bear the papal imprimatur must go with the *religious*, then is the progress of the latter most effectually clogged. And if they are (practically) not inseparable; if the fact is visibly before us that the Religion is pressed not in conjunction with those social dogmas, but with their indignant repudiation, and with fawning homage to American principles; if, instead of proselyting upon them, the Romanism of America is pledged to a condemnation of those dogmas which hereafter it cannot even if it would revoke; then let us be rational enough to see and honest enough to represent it as it is among us, unallied with them in fact, however unnatural and inconsistent the divorce may seem, when we look at the association which on the other side of the ocean is consecrated and vital. The immediate and entire subjection of its Clergy to the Pope, is a condition which deserves our pity: generous minds will pause before they use it as a ground of political opprobrium; sober ones must laugh at its representation as a ground of terror. Tools they are by their condition, of a Power identified in its own abode with Tyranny; but for the designs of Tyranny they are impotent tools, and it is no irrational stretch of charity to believe they would be unwilling ones. At all events, we see the Romanism of America seeking not to displace American principles, but to build upon them; and we know that it can never hereafter tamper with its foundation, without ensuring its own utter overthrow. We see it instead of attacking the idols of the soil, preferring to propitiate them with sacrifices, some of which must be reluctantly yielded; and however we may be suspicious of the motive of this policy, we are blind, if we do not perceive the inevitable results, and we are unscrupulous, if, perceiving them, we stoop to succor the cause of Divine Truth with feigned political alarms. Sir, in this cause political considerations are in all circumstances unholy auxiliaries: even when the league is forced by political exigences, it must be disgusting to those who love their cause more than they hate the enemy; for they cannot be efficient auxiliaries, without oppressing the side which they oppose, and defiling that with which they are allied.

Viewing the matter in its *religious* aspect, it is manifest that the Romish policy, supposing its success in the immediate object of proselytism, would overreach itself. We all know the *accommodating* system upon which the enterprises of Rome have been every-where conducted; a system which, studious of an easy and speedy *recognition*, is not particular in its *indoctrination*; which contracts or expands, and easily assumes various shapes, to fit the mental configuration of its object, and has not been ashamed to strike strange compromises with Heathenism itself. We all see that Romanism is as it were turned outside in, in accommodation to the popular mind of this country; that many of its ugly incrustations are pared off, and many which cannot well be cast away are cunningly smoothed, or carefully withheld from observation. The books which its agents distribute, (and in this work they evince wonderful diligence and tact,) are books in which much of the hatefulness of original Popery is plumply disavowed, and much that cannot be disavowed is extenuated and explained away; books, in short, which in Papal Europe would undermine the incongruous edifice which here they are employed to erect. The oral teaching carries this policy to a prodigious length. Papal pretension to civil interference is scouted as ridiculous. The spiritual authority of the Vatican is limited within a compass puny indeed, compared with the Hildebrandine immensity. The frauds, superstitions, and tyrannies, for which the Roman Church is responsible in the Old World, are made to appear as deplorable national weaknesses. The great doctrinal sores are so skilfully closed, or so neatly spunged of corruption, that we may almost say of Error what Burke too hastily said of Vice, that it loses half its evil by losing all its grossness.

A person who has labored as a preacher for dissent, lately resorted to the present writer.—He had got in the way of the proselyting machinery, and his mind had become perplexed and unsettled under its appliances. What he supposed was Popish doctrine had been disavowed as sheer misrepresentation, and other stated which seemed not unreasonable or unscriptural. I found on inquiry that transubstantiation had been melted for his easier digestion into a spiritual mystery, not susceptible of definition; and that to set before him Purgatory in its true colors, the Priest had put into his hands Bishop Hobart's little treatise on the state of the departed; while, still more to enlighten his apprehensions, (and as if for the very purpose of illustrating the *rationale* of the Protestant Association) a Presbyterian Minister of education and character had informed him that the doctrine of an intermediate state was rank Popery indeed.

Certainly this is an extreme which cannot be hazarded in many cases. But take the general operation of the system, and suppose the work of proselytism to be successful, and what should we have? We should have a Church of schism; a Church of manifold error, teaching for doctrines the commandments of men, and sometimes making void the law of GOD through its traditions; a Church of Romish feature, and to a lamentable extent of Romish core. But it would be a Church free, in a measure, from the worst defilements of Rome. It would be a Church founded on the rejection of some principles, and many applications of principles, which at Rome are sacred. The motive of this policy cannot affect the natural consequences; and when they have been developed, no power and no policy would alter them. Romanism may and does speak one language in Italy, and another in America,—it will never venture to affirm one thing in America to-day, and a different thing to-morrow. If it begins with the flattering admission of American independence of thought, it will have an inmate which it can never overcome, which it will always be necessary to keep in good humor, too strong to be chained, and too wakeful to be cheated. If it begins with cutting off incumbrances, and cleansing corruptions, it will always be afraid and ashamed to return to them. The same door of private judgment by which the proselytes must enter, would always be wide open for their retreat, and they would move as freely upon late disgust, as upon early captivation. If they are taught at the foundation to put the Church before the Pope, when they feel their strength as a Church they will not be backward to make trial of it, in opposition to Papal encroachment.

This, however, is mere speculation, based on the improbable contingency of *extensive* proselytism. In all reasonable anticipation, it will be more than Popish diligence and subtlety can effect to preserve its hold on emigrant Romanism in its generations. The agencies now in the field are numerically not more than adequate to this work. Doubtless the influx of foreign Popery is a great national misfortune; but the "Protestant Association" proposes no barrier against that tide. And it should not be forgotten, that the emigrant population are inaccessible to any other religious influence.—Surely, as they are concerned, it is better for their souls, and as we are concerned, it is better for society, that they should be under this influence, than that they should be cast loose from all restraints of religion. I speak advisedly, when I say that where many of this population dwell, the settlement of a Romish priest is, so far, a public benefit.

But with the priest comes the policy, of course; and it is not to be denied or disguised, that where the net of this policy is skilfully spread, the religious state of the country is such as to expose some minds to great hazard of entanglement. There are intellectual tastes, to which the external pageantry of Rome is naturally attractive;—especially if in previous associations the imagination has been starved. There are moral proclivities to which some of the inner workings of the system are not unacceptable, and by which the victim may be unconsciously impelled. There are systems, too, the sudden disclosure of whose baselessness to minds of an earnest and strenuous cast, by information from a Romish quarter, may cause inconsiderate movements. Men who see foundations on which they have been unsuspiciously relying crumble beneath them, are apt to spring upon the nearest position that seems to be stable, regardless of mire that may befoul them, and obstructions that may break their shins. A spirit is abroad which searches into systems; and it is needful that the many who may find theirs untenable, be prevented from floundering, in their surprise and haste, upon the massy, but rotten platform of Rome.

And to what course should these considerations rationally direct us? Why, that we labor to remove the CAUSES of hazard which exist in the religious state of the country; that we patiently and soberly exhibit the Foundation of the Apostles and Prophets; that we place in contrast with Romanism, and all other 'ism, the Catholic Creed, and the Catholic Order, and contend earnestly for the Faith once delivered to the saints. By no means disposed is the present writer to advocate truce or compromise with the Spirit of Popery, or to inculcate a spirit of liberal indifference toward that or any other system of human perversions. By no means disposed is he to represent Romanism as innoxious error, or as a feeble competitor for mastery in a mind which it has interested. And this especially, when he sees so many who put themselves before the world as Protestant champions, destitute of defensive armor: unconscious, while they furiously assail the breeches in the mouldering bulwarks of Rome, that the enemy has only to make a diversion to their own shores to create consternation in unwalled cities. While, therefore, no excuse is allowed for terror, none is admitted for remissness. Let us watch for souls as those who must give account, without sounding empty alarums, or fainting with exaggerated apprehensions. Above all, in the conduct of a spiritual warfare, let us be not only stout and vigilant, but dispassionate, rational, and HONEST.

Sir, I profess myself not entirely satisfied respecting the Christian consistency, as well as the moral courage, of this Protestant Association. I do not clearly understand how systems of which each claims to hold forth the light of Truth, and represents the others as in important matters putting darkness for light, and light for darkness, can honestly before the world, or faithfully before the Author of Truth, DISSEMBLE their differences, covenant darkness, stipulate reserve, and band together to attack one object of general disgust and dread. And in the application of this remark, I am unable to separate persons from the systems to which before the world and the Author of Truth they are solemnly pledged. Without, however, absolutely impeaching this worldly-wise reserve, there are other reasons for which the Association must be discountenanced by sober-minded people of all Protestant professions.

This confederate assault is to be made before the observation and avowedly for the benefit of a public mind in a great measure uncommitted to any creed, and fully indoctrinated by the instruction of the confederates with the sentiment of liberal indifference to modes of faith. In their own minds, the teachers except Popery from the pale of this liberality; but the taught have been too logical to admit the exception. The teachers have placed before them the Church of GOD as a confusion of fragmentary and discordant institutions,—out of which, (taking care to avoid bigotry by keeping the mind indifferent and uninquiring) the individual Christian should select one for his own recognition and obedience. When one is selected, the rest have *no* connexion with his spiritual interests or duties;—and *before* the selection, no one has such connexion more than the rest;—that is, no previous or intrinsic obligation resides ANYWHERE in the Church of GOD. THE RECOGNITION CREATES the officers to whose spiritual rule he is bound to submit himself, the doctrines he is bound to believe and profess, the observances he is bound to regard;—and before this creative act, there is on earth no officer, no doctrine, and no observance, that is clothed with any authority towards him. The accidental leaning of his liberal indifference conveys the investiture of a divine obligation, which abstractly from his recognition exists nowhere at all.

Of course, such minds, prior to their own action, look upon the Church-congeries, including every system that is professedly Christian, as being so far as *they* are concerned on an equal foot in the respect of right and authority. Every part is that part which they may, if they please, clothe with the authority of Heaven: every part is a part which they may, if they please, divest of any pretension to that authority, so far as they are concerned.—Taught to be "liberally indifferent," when controversy occurs between parts of the congeries, instead of thinking the issue worth the argument, they quote a familiar couplet about "graceless zealots" and "modes of faith," and decide that nobody is wrong in his religious belief and associations, unless he is a notorious evil liver. The contest is to them a mere show of theological gladiators:—and if they see many in the *melèe* band together for the assault of one, they will call it foul play;—and if the many thrust with accusations not only of doctrinal error, (for which they care not at all,) but of *moral and social opprobrium*, their indignation will be at once aroused, and their sympathies enlisted in favor of the suffering party.

Sir, when the public intelligence is told of pollutions, tyrannies, and treasons, to be perpetrated here, and men turn round to see where the obloquy of these imputations must attach, the Roman communion in this country, and its members, its indignation will be kindled in a direction not gratifying to the accusers. It cannot be brought to the belief that Romanists are by their mode of faith notorious evil livers. Whatever we may justly say of the visible results of Romish *principles*, where the system is dominant; whatever we ought boldly to say of the *native tendencies and affinities* of those principles, the circumstances here forbid us to talk truly or rationally of the actual development of moral and civil atrocities:—and if we talk unfairly and irrationally, sober-minded people will not hesitate to apply the maxim, *Vilium est alios facere viles.*

Now it is plain that this is the only sort of work for which the mechanism of the Protestant Association permits it to be available. How can it go forth to overthrow Error, when it has no definite Truth wherewith to displace it? when it has no tongue except for negation, and the suppression of positive doctrines is a fundamental condition of its existence? How can it go forth to combat Error, when it cannot *define the error* without cutting its own throat? Let Dr. Tyng ask his neighbor "associate" the shrewd question, What is Popery? Ten to one, the unstudied answer would be, *Puseyism.* "Exactly!—but what is Puseyism?"—and to this puzzling inquiry the answer may be anticipated, after a rubbing of the reflective organ, *Whatever in your system, Sir, is not Presbyterianism.* Let it be put to the vote what shall be considered as Popery, and almost unanimously they would begin with Unity of the Church, the Apostolic Succession, and baptismal regeneration, and be careful not to omit the Intermediate State, the Real Presence, forms of prayer, holy days, kneeling at the altar, bowing at the name of JESUS, the baptismal sign, the surplice—and some would move to insert organs and arched windows. So much for Episcopalians; the rest could not lay hold of their idea of the enemy without searching under each other's ribs. Thus, in their corporate capacity, the majority will be driven, in tenderness to each other, *to dissemble, and practise a politic reserve, even towards Popery itself.* And in their private capacity, how these fraternal confederates must pummel each other in the dark! How the Presbyterian will fall foul of the Churchman (?) on his right for a dismal catalogue of popish enormities, and pinch the Methodist on his left for kneeling at the altar, and auricular confession! How the "Disciple," not at all content to be put in the rear, will trip up the heels of the whole crowd, in order that he may, like a true *Protestant* champion, oppose *Campbellism* to Romanism! as did the father of his sect in a famous debate at Cincinnati. But, in their doings in Protestant conclave, not a whisper of this sort; nobody will *there* tell his brother "associate," that he sees the mark of the beast upon his forehead.

Error itself is stronger than emptiness.—Whoever is disposed to combat it earnestly and considerately, must protest against the erection of a battery of negations to increase the annoyances of the conflict,—the sound and smoke, and villanous smells,—without a shot to tell upon the enemy.

Λιβονοτος.

—— Feb. 6th.

N. B. Excuse the vulgar date. The truth is, your correspondent has not found it convenient to adopt the fashion which he *presumes* must be followed by some of the more refined brethren, of laying over his correspondence to the next holy day of the Church, and making its despatch a part of the observance. As for a calendar not of *Catholic*, but *provincial* saints' days, if he ever compiles one, his taste would lead him to prefer the name of St. Ridley or St. Hooker, St. Samuel of Connecticut, or St. John Stark of North Carolina, to any outlandish and unheard-of personage, of whom it might be requisite to send an account for insertion in your next number, for the benefit of the unlearned. To speak seriously, having daily before him the work of combating prejudice for the promotion of Catholic doctrines, he is not disposed to strengthen the enemy and impede the cause merely to gratify a taste.

For the Churchman.

THE QUADRAGESIMAL FAST.

No. I.

The return of the present season in the ecclesiastical year naturally suggests questions on the *rationale* of the names applied to the Sundays preceding Lent, and though familiar with their names, there are few perhaps that advert to the exact relations which they bear. The present article is offered for the purpose of elucidating the subject, with a view to some sound exhibition of the grounds which led to the names of these Sundays, and the precise limits to which they respectively refer.

Septuagesima Sunday and the two Sundays following evidently obtain their denomination from the position in which they stand with respect to Quadragesima, or the season of Lent. The first Sunday in Lent being called Quadragesima, the previous Sundays according to the analogous retrograde computation prevalent in the Roman empire, and readily passing into the Church, were called Quinquagesima, Sexagesima and Septuagesima, rather according to their recession than natural succession in the order of time. Beside this retrograde denomination of the Sundays from Quadragesima, each of these Sundays is also so named, according to the same mode of computation, as taking the lead in a series of days belonging to a distinct cycle.

All correct views on this subject must depend on the determination of the limits that bound the Quadragesimal Fast or the exact limits of Lent. Generally speaking, it would seem as if this particular season of the Church ended with the Saturday of Passion Week, thus embracing that week as belonging to it. Lent is thus made to comprehend the whole time from Ash Wednesday to the Saturday before Easter inclusive. That there is a natural objection to this so common opinion, it is scarcely necessary to observe. For with what propriety could the season be called by a name indicative of precisely forty, when this opinion makes it forty-six, the number of days from the beginning of Lent until the last day of Passion Week? To obviate this discrepancy between the term Quadragesima and this number of days, Bishop Beveridge endeavors to show, that the Sundays in the series are to be excepted as fast days, and then the precise number of forty results. From these forty days he then proceeds to account for the names of the Sundays. Quadragesima Sunday is so called from its proximity to the exact fortieth day, retrograde computation, and the other Sundays preceding obtain their names in the same mode of reckoning, not because they designate any exact cycle of days, but merely by the analogy of numbers, and a kind of approximation to the round numbers of 50, 60, and 70.

Bishop Beveridge is so confident that this view of the season meets all the difficulties of the case, that he seems to regard any other solution as scarcely possible. Imo quidem, are his words, nulla alia (ratio) quæ vel probabilis sit, vel ullam rationis speciem præ se ferat. Beveridge de Quadrages. Jejunio. cap. iv. § 5.

It is with great deference to that pious and learned prelate that the following are offered as objections to his mode of harmonizing the apparent discrepancy, but they are of sufficient force to demand another solution.

1. Bishop Beveridge's hypothesis destroys the continuity of the season, by exceptions of days. This is altogether inconsistent with the very nature of sacred seasons. Besides, if the Sundays are to be excepted because they are not properly and ecclesiastically fast days, we might except other days also. The exception, therefore, as an argument, proves too much. The council of Laodicea expressly forbids fasting on Saturday as well as Sunday.

2. The exception is based on the erroneous supposition that every day of the forty must be a fast day, and therefore Sundays must be excepted. But it was surely never intended that any ecclesiastical season should be viewed in this rigid light. It is a season of fasting, not because every day is to be observed as a fast, strictly speaking, but certain days in the series, whilst the rest are to be characterized by a consistent restraint upon all indulgence. Because therefore Sundays or Saturdays are not, properly speaking, fast days, it does not follow that they do not belong to the season of fasting. The Sundays as well as other days belong to Lent.

3. The hypothesis of Bishop B. utterly fails to assign any solid reason for the names of the Sundays preceding Lent. The idea of a mere approximation is so vague and unsatisfactory that it is, we might say, without a parallel.

The following solution, it is believed, fully accords with all just ideas of the season, and is fully sustained by ecclesiastical usage.

1. The Quadragesimal Fast is a continued, unbroken series of days, beginning with Ash Wednesday and terminating exactly with the fortieth day. The reasons for selecting forty days precisely, of course forms a distinct question. It was not to commemorate the forty hours that the bridegroom was taken away, as Daillé and others have supposed, but in conformity with our LORD's fasting for that space. But at whatever point we begin, it must be an unbroken series of forty days. This is the basis of the computation now offered, and we lay it down as a position that admits of no dispute.

2. This admitted, the Quadragesimal season beginning on the Dies Cinerum, ends properly with Palm Sunday, or the Sunday before Easter.

3. Quadragesima Sunday takes its name, not from being the exact fortieth of a series, but from its taking the lead in the Sundays of the forty days. Ash Wednesday is, strictly speaking, the numerical quadragesima, or τεσσαραχοστη, by retrograde computation; but as the Sunday is the more holy day, it would of course claim the first attention for its solemnity, and take its name, *quadragesima, (dominica,)* from its close connection with the numerical *quadragesima, (dies or feria)*. This mode of designation is fully warranted by ecclesiastical usage. The absolute use of the adjective was no inconvenience either to the Latin or Greek, as the noun was readily suggested.

This then was the Quadragesimal season, commencing with Ash Wednesday and ending with Palm Sunday, a continued unbroken series.

4. Having thus determined the limits of the quadragesima cycle, we may readily determine the limits of the others. For we must keep in view that each of these cannot be viewed as mere approximations to certain round numbers, but that each Sunday takes the lead in a cycle of days, just as quadragesima leads the series of Sundays in its cycle; with the only difference, that the other Sundays are the first of the series of days as well as of Sundays. Thus Quinquagesima takes the lead in the series that terminates with Easter, Sexagesima terminates with the middle of Easter week, and Septuagesima with the Saturday before Dominica in Albis. It will be seen by this, that the Septuagesima cycle extends from the Sunday of that name to the end of Easter week, or closes with the last day (Saturday) of that week. This Septuagesima cycle thus comprehends the Sexagesima, and Quinquagesima, all revolving around the Quadragesima, like concentric circles around one another, or within the cycle that is ushered in by Septuagesima. If we are right in assigning an unbroken series of days limited to forty as the Quadragesimal cycle, there can be no question as to the other cycles. They each comprehend a definite number of days indicated by the Sunday that takes the lead. The truth is, that there are comprehended in the great Septuagesima cycle, three cognate and yet perfectly distinct seasons.—These are, 1st, the three Sundays preceding Lent intended as beacons or heralds of the approaching fast. 2d. The Quadragesimal fast itself, comprehended between Ash Wednesday and Palm Sunday. 3. The Great Week, consisting of the days preceding Easter in Passion Week, and those following it in Easter or Paschal week. With respect to the first two of these divisions, I presume there will be no difference of opinion, unless some should still admit the views of Bishop B. As to the third division, or the Great Week, it is evidently essential to the solution here proposed, and must be admitted, if the data be correct upon which we base the conclusions above stated. These data are, that each of the Sundays is the leading representative of a definite and unbroken series of days limited by exactly the number indicated by the name of the Sunday. And if so, the Septuagesima cycle must extend beyond Easter, closing with the close of Easter Week. The evidence for this, both from antiquity and the nature of the subject, will be given in another number.

C. F. C.

Hoboken.

For the Churchman.

TO THE REV. H. V. D. JOHNS.

Jubilee College, Feb. 14, 1843.

My dear sir,—I had no idea of breaking a lance with you, or of passing any ecclesiastical censure, by addressing you on a subject which interests the Church generally. My whole object was to set forth a great truth, which seems by many to have been forgotten; and also to caution you as a friend, and a beloved son in the Gospel, against the use of hasty expressions. If in doing this I have offended you, either in matter or manner, I am heartily sorry; and if you have had just cause to be offended, (and GOD certainly knoweth,) I hereby sincerely beg your forgiveness. After thus freely apologizing, you must allow me to state what further passes in my bosom. Though I am now old, I was once young, and enjoying health and strength as you do; and if the bishop who ordained me, mistaking my words or not, had in addressing me used the affectionate manner in giving plain and wholesome advice, which it was my endeavor to manifest in writing to you; and above all, if in times of great dispute within, and of danger from without, the Church, he had stated the true ground on which a Christian should stand, when contending with Romanists on the one hand, and dissenters from the primitive Church on the other, I think I should not have been wanting in gratitude or respect to my spiritual father. If these deficiencies are manifest in your answer to my letter, I most heartily forgive you; and hope GOD will forgive you also. A few more words are all that I have time to write before the post goes. Under a deep impression of the *great truth* mentioned in my former letter, viz., that there never was but *One True Priest, One Sacrifice, One Altar, One Victim, One Atonement for Sin, Jesus Christ the Righteous;* and that all institutions which went before him were but as types to the Antitype, and as shadows to the Substance; and all which followed and now follow him, having no efficiency or value but as they symbolize and commemorate what the Saviour of the world hath done,—it does seem to me that *names* should be swallowed up in *things*, and that no room would be left for introducing that which the *very statement* of the truth above mentioned rendered inadmissible. In short, even to mention (when the above truth is before us) that the type should usurp the place and efficacy of the antitype, and that the symbol should be the thing symbolized, would be an absurdity.

The venerable Bishop White seems to have written under the impression that by the word Priest, in the Jewish sense, must be understood one who offers a sacrifice that atones for sin. All that he has said under this idea, however correct, would be quite unnecessary on the principle stated in my first letter, and recited in this. For if the sacrifice which the Jewish priest offered was but a type, having no power to make atonement for sin: if it was nothing but a *figure* of the sacrifice of CHRIST, why should a Christian minister when authorized by GOD, as the Jewish Priesthood was, refuse to be called by the self-same names which are used to designate that Priesthood? Be those names what they may, they were, and are, equally applicable to GOD's ministers under both dispensations of the Church. They are Priests to minister in holy things; they are Ambassadors of GOD to a sinful world; they are Presbyters or Elders to govern and preside; and to do this rightfully, they must be "called of GOD as was Aaron." According to this view, all salutary disquisition on this subject ends in these solemn questions:

1. Whom did GOD authorize before the coming of his Son into the world to anticipate by solemn appointed rites the great atonement which the same Son would make on the cross for sin? Ans. The Jewish Priesthood.

2. Whom hath he authorized to commemorate the same? Ans. The Christian Priesthood, or Ministry of CHRIST, as separate and apart from the people to whom they minister, as Moses and Aaron and the rest of the Priests were from the people and congregations in days of old.

You seem to complain that I had addressed you without reason, and blamed you for that which you have not said. I did not profess to quote literally, having only seen an extract from your sermon, so triumphantly published by the Recorder; which to see as from one whom I had been the means of appointing to the holy order of Priests, grieved me to the heart.

The words which hurt me were the following: "I am no more a Priest in the sense of the word objected to, than you are, my brethren."

If you meant by this that you are not a Jewish Priest, and have no authority to offer "*killed beasts*" as the symbols of the Atonement of CHRIST, the expression is useless; as no one has supposed, or would be likely to suppose, that you or any of your people are endued with any such office or authority. If you meant that you had not the power to *make a vicarious atonement*, it would be true, and what no Protestant would deny; but it would be wrong in such a case to say that you had *no more authority* as a Priest in that sense than your people, since that would *imply* that they *had such power in common* with you. If you meant that you are no more a Priest than any of your people in the "figurative" and "accommodated" sense of the term, viz., as one who is authorized by GOD to commemorate the Atonement of CHRIST as the Jewish Priest did anticipate it, i. e., by divinely appointed symbols, then it was wrong to say that you had no more authority, *as such a Priest*, than your people, and *inconsistent* with your own declarations.

That you are "an ambassador for CHRIST—ordained of GOD—and a solemn part of your duty being to commemorate what the Jewish Priest did anticipate," unless you would also acknowledge that the right is *mutual*, and that your people have equal authority with yourself, and empowered to minister to you the word, doctrine, and sacraments, which would savor of *Congregational principles*, from which you, believing in "three orders" of the ministry since the Apostles' *times*, "ordained of GOD," would doubtless dissent as well as from the Romish errors. Hence there seems to be just ground for the opinion, that the quotation above made, as well as other expressions in your sermon, are calculated to confuse, if not to do a greater evil; and being published, deserved a friendly and Christian caution, especially from the aged bishop who ordained you.

You seem to think that our correspondence will tend to disturb the harmony of the Church. The pertinacious publication of error will certainly have this effect; but the correction of it never can. The agitation of the questions now before the Church, I humbly conceive, will do good, by eliciting the truth; but we ought to keep our tempers, guard our expressions, and "let our moderation be made known unto all men." In publishing the "Memoirs," [what you mean by the "et cetera" I don't know,] I have had especial reference to these rules, so I think as not to deserve the censure you put upon them. I don't think you have read them, though you once advised me to publish them. As a testimony of my regard, I will send an order on my bookseller for a copy, desiring him to take them to you, with the most affectionate compliments of your faithful friend and servant in CHRIST, PHILANDER CHASE.

For the Churchman.

Mr. Editor,—Please inform your correspondent "×" that on the day "a friend" attended divine service at "the Episcopal Church in Columbus," the morning prayer had been offered rubrically, and according to primitive usage, at an hour in the morning (*canonical?*) when "a friend" was most probably slumbering in bed.

Also, that if the present writer is not mistaken, "a friend" was informed of that fact by a communicant of the Church at the time; and, such being the case, is guilty of a *wilful* misrepresentation in stating that the morning prayer had been "omitted entirely."

Also, that the communion is celebrated there on the first Sunday of every month.

And lastly, that there is a Bishop in that diocese to whom all ministers there are accountable. ***.

For the Churchman.

"Mother! what did the minister mean today, by saying he should have all the children of the Church, catechised? What is being catechised?"

Why, my child, he meant that you children were all to say the Catechism in church next Sunday afternoon. If you look in the Prayer Book, about the middle of it, (but it is so many years since I thought of it, I cannot tell very *precisely* where it is,) there you will find what the minister meant. Take the Prayer Book, my child, and *we will hunt for it.*

"Is that it, mother?"

O yes, dear, and I have heard old people say that sometimes children used to learn it to recite; and I *have* heard that some ministers, even at this day, once in a while, catechise the children—though I can hardly believe many are so old-fashioned.

"But, mother, do they ever have such things in other meetings, where cousin John and Charlotte go?"

Not often, child; though it is said, that a very queer old gentleman in one of the country towns, an old gentleman who wears small-clothes and shoe-buckles, still persists in catechising the children of his parish, once a month, although he has a Sunday school. But, my child, did you hear what the minister said in his sermon about the Catechism?

"No, I did not, mother. I thought I could not understand him, so I read my library book all the time he was preaching."

Mary, you did very wrong to be reading in church, and must not do it again. When your father comes home, ask him what the minister said.

[Enter the father.]

"O, father, please tell me what our minister said this afternoon about the Catechism?"

Why, my child, he said that the Episcopal Church had fallen into a sad neglect respecting one of her solemn duties; that the youth were not sufficiently instructed in the first principles of our holy religion; that they understood but little of the nature of their Christian duties, and so were in danger of being brought up ignorant of their relationship to the blessed JESUS, and to the Church which he bought with his own precious blood; and he thought there was no way so hopeful to correct the evil, as to take the matter in hand himself—to explain the nature of baptism, how it was like the door of Noah's ark—to show the children that they had been received into the ark—to show them how safely and strongly that ark was built, because GOD built it, and not man; and many other things he said in favor of the Church Catechism.

"But, father, I never went into Noah's ark, did I? Did you ever place me there when I was a very little child?"

Why, no, child, not into the real wooden ark itself, but he meant by it, that the Church was the ark, and that baptism was the door. You have been baptized, and *so* you was placed in the ark, that is, in the Church; but the minister thinks you have never been all over it, to see how beautiful and strong and safe a vessel it is. It is probable Noah's vessel had many apartments in it, as we know it had several stories. If you had been there, you would have felt a great delight in going into every story, and looking into every apartment—in looking at the abundant supply of provisions that the patriarch Noah stored away there. But how little do we know about *the Church*, how little do we look about it to see how bountifully GOD has supplied it with food convenient, for young and old. All this he means to show you, as he goes through the Catechism, that you may understand better, how good it is to be in the Church; and he will show you how safely that ark, the Church, will convey us all who enter it, on to the beautiful haven of eternal rest.

"Well, father, I will try to learn my Catechism, so that I can answer every question."

Do, my child, and I shall depend next Sunday on hearing your answers, for I have conversed since Church with several ladies and gentlemen, who have spoken with great interest of the sermon, and who are resolved to encourage our minister in going back to the "old paths."

"But, father, shall we give up the Sunday school?"

Perhaps not. It is all-important to be acquainted with the whole Bible—with all the biographies and narratives and histories; and perhaps your teachers take pains to make them interesting to you. I would not have you unacquainted with these, but I am rejoiced that you are to learn more of your duty of obedience to the laws of CHRIST, *all* his laws, of what he has commanded you *to be*, and what he has commanded you *to do*—to be a believer and to be a *baptized* believer. But you will understand more of this, I hope, soon. So, my child, prepare yourself *well* for the next Sunday's Catechism.

For the Churchman.

UNITAS TO "H."

It was not quite correct, dear sir, to quote me as stating that a person "who was not a member of the Church, was, in the judgment of the Church, a baptized person." It is true, that both parts of this statement may be collected out of what I have said; but to bring them together, between inverted commas, is (which I am sure was foreign from your intention) to impose upon my words, a meaning which *I*, at least, did not *intend*. What I have intended to say, is this—that a person who had received only lay baptism (that is, baptism by one not Episcopally ordained) was, in the judgment of the Church, baptized. And "my authority" for this statement, is the *allowed* practice of the Church—I mean the great majority of her Bishops and other Clergy—by whom individuals are daily admitted to confirmation, to the Holy Communion, and to Holy Orders, who have received no other baptism. My individual opinion, touching the validity of lay baptism, you will see intimated, as plainly as I thought became me, on the second and tenth pages of the letter on Church Unity. But as the matter now stands, its validity, I supposed, was a ruled case. If I am in error, I shall very gladly stand corrected. But, admitting that the judgment of the Church is as I have interpreted it, by its practice, still, you will say, I am not, hence, authorized to conclude, that being in a state of schism, she "gives them an invitation to participate in this" (the Holy Communion) "her most sacred rite." Neither have I so concluded or said. This is your *inference*.—What I have said is this: A certain individual—a devout person, baptized, as the *practice* of the Church decides, but educated in schism and intending, as soon as she could, to attach herself to one of its various Communions, was providentially in my parish, for a season, and "embracing the invitation which the Church gives"—meaning, of course, to her children—"was among those who participated therein." Now the propriety of my part in this transaction, turns upon the question, whether, admitting that I am authorized to *invite*, I *am required* to *exclude* such from the Holy Communion, provided they offer themselves for its reception. And I submit to you, my dear sir, whether the Rubric before the Communion, or that at the end of the Confirmation Office, is to be construed so as to *repel* such. Do you believe that any Presbyter in the Church, acting under such a construction, would be sustained by his Bishop? If I am now understood, you will, I trust, see that I have not been influenced by that "modern liberality" which says in reference to "them which *cause* divisions"—"invite them to the Communion." You may still exclaim—"discipline has indeed sunk to a low ebb in the Church!" Of this, my dear sir, we have other, and I fear more painful evidence, than the fact, that a devout Presbyterian, for example, who, *locally* separated from his own Communion, presents himself at our altars, humbly claiming a portion of the "children's bread," is not *refused*, by your unworthy friend and brother,

UNITAS.

For the Churchman.

BISHOP GRISWOLD.

Extract from a Sermon on the Death of the Rt. Rev. Alexander Viets Griswold, D. D., Bishop of the Eastern Diocese. Delivered in Providence, Sunday, February 19th, 1843.

To portray the character of the departed bishop for the information of those who knew him not, would be utterly impossible. We can hardly discover in his diocese blame enough to turn aside the denunciation of the LORD, "Wo unto you when all men shall speak well of you." As of old, it was said of Moses, so we may now say, without all fear of contradiction, "he was meek above all the men that were upon the face of the earth." His simplicity was most unfeigned and most sincere. Few men have more fully exemplified the Saviour's condition and precept, "Except ye become as little children ye shall not enter into the kingdom of heaven." If we may judge of men according to the Master's direction, "By their fruits ye shall know them," we can only say, he was the best man we ever knew. Nearly thirty-two years a bishop in that part of the Christian world where the Church suffered the greatest reproach, his patriarchal life disarmed all opposition, until even the sects looked up to him as a venerable father and head.* In public and in private he was ever the same, humble, mild, unoffending, sometimes receiving, but never returning, and seldom speaking of an injury. With a quiet word he made ashamed the most insolent opposer, and well did he show forth how a soft answer might turn away wrath. Many, very many of the clergy of the Church have lived beneath his roof, and among them I thank GOD, that I had that happy privilege.

It is not generally known that Bishop Griswold was a scholar; in this respect he held a high rank in the estimation of some who were judges. How false the estimate sometimes made at a distance, and by strangers, of his powers of mind, they best know who knew this silent and modest bishop best. There were few subjects on which he was not well informed, and he was never, in any sensible matter, what they call behind the age, though he lamented its extravagances. Nine years ago, he stated to me that he believed the salvation of Christianity, in this country, to depend, under GOD, upon the Church. Perhaps the day is not very distant when men shall ascribe to the Church, the only conservative body now left in this land, the salvation of the republic also.

In industry he was unsurpassed. He rose early, improved every moment, even fragments of time, and labored in his study chiefly with his pen, when not officially occupied, until noon or one o'clock. A part of the afternoon he spent with his family, or in his parish; for he ever had one except during the last few years of his life; but chiefly in reading the latest important works from the press, which he never neglected. His sermons you have heard and may read. Are they often excelled as clear, forcible, comprehensive, and above all, pithy expositions of the word of GOD? Many hundreds of these, long since, with his own hands he committed to the flames; and has doubtless left as many more behind him. When I first knew him well, and even then he was an old man, he had some twenty or more new discourses, which he had never delivered, on any occasion. Is not this wonderful for an old man, the Bishop of the Churches in four and sometimes five states, and who visited them all, with very rare exceptions, at least once a year, and some of them much oftener?

He might have taken, with the monks of the old time, a voluntary vow of poverty, with holy orders; and during the greater part of his life, with a very numerous family, you know on what pittance he lived.

It is not new to you that he had been sorely tried by severe affliction. Ten children and their mother preceded him to the grave; and but a few months since, this white-haired man was again summoned to the churchyard, with meek and uncomplaining resignation to bury the blooming son of his old age. Verily, "whom the LORD loveth he chasteneth."

In fine, as a Bishop of the Church of GOD, he was a venerable, and most worthy successor of apostolic men. As the presiding bishop of the Church in these states, he bore his honors with such unoffending humility, that they seemed to be forced upon him; and had duty permitted he would have placed them gladly in other hands, having desired and offered to do so. Who shall accuse this man of lording it over GOD's heritage?

Who that has seen his venerable form in the administration of the higher functions of his office, is not ready to lament, and some of us to weep, that we may never expect, in our days, to behold within the walls of this church, so true an apostle. It has been said, and was not an uncommon feeling in this diocese, "I would rather see him sitting in the chancel than to hear another preach." When by the will of Divine Providence, and by the unanimous assent of the Church in the most important portion of his diocese, his request was complied with, that he might before his long-expected departure, (and he has said for years, it would be in a moment,) behold with his own eyes his successor; when a man after his own heart was now seven weeks, by his own hands consecrated, and all things in his spiritual household were in order, he walked forth in apparent health and strength, and fell before the eyes of his son in the Gospel, and his coadjutor and successor in office, dying, with his cloak wrapped around him, in *his* study, leaving, as we humbly trust and pray, a double portion of his spirit with his mantle to the younger Elisha, who might well exclaim with us all, as his spirit ascended to heaven, "My father! my father! the chariot of Israel and the horsemen thereof."

* How consonant with truth, and how creditable to the heart of the Unitarian preacher who in his prayer spoke of the loss of "our father, and the father of all Christians in New England."

For the Churchman.

"THE LITTLE CHURCH OF ENGLAND."

Some one was speaking, not long since, of "the little Church of England." I wonder if the individual knows how "little" it is! Suppose we take a magnifying glass, and look for it!

First, of its RELATIVE littleness. "Of the whole population of England," said the Bishop of Winchester, almost ten years ago, "the Dissenters claim three out of eleven millions. There are strong grounds for believing that *two millions is the utmost.*"—*Charge*, October, 1833. Since that time, dissent has retrograded rapidly.

Next, of its POSITIVE littleness. The number of the clergy *in England and Wales*, as reported in 1838, was 15,553, of whom 4811 were curates. Over these are two Archbishops, and twenty-six bishops. The souls included in their pastoral care, eight or nine millions. *Abroad*, there are fifteen Colonial Bishops, and nearly nine hundred clergymen, engaged in preaching the Gospel to ninety-six millions of British subjects, in all parts of the world.

As a sample of her givings, increasing greatly every year, the expenditure of the Society for the Propagation of the Gospel in Foreign Parts, (now 143 years old,) for 1840, was more than $410,000. The Society for Promoting Christian Knowledge expended, in 1841, more than $575,000. The contributions to the Colonial Bishopric Fund, in a single year exceeded $300,000; and more than $600,000 have been contributed to the Metropolitan Church Fund. The Church Missionary Society has not been less diligent than the two elder institutions. The National Society for the Education of the Children of the Poor, and the Society for Promoting the Enlargement, Building and Repairing of Churches—not to speak of innumerable other channels of ever-flowing bounty—are zealously pursuing their great objects. So much for "the *little* Church of England!" Don't you hope she'll grow?

But, says some careful soul, you have not told us how much Popery is to stand against all this! In 1842, there were in all England and Wales, 624 Romish Priests; and no more. The clergy of the Church of England, at the same time, exceeded 15,000; or *twenty-four to one.*

G. W. D.

For the Churchman.

A COUNTRY CONVERSATION.

A. What a "liberty in prayer" our pastor had this morning!

B. Why, yes; I thought he took great liberties.

For the Churchman.

JACKSON, La., 4th of Feb., 1843.

The Convention of the Diocese of Louisiana was opened in Grace Church, St. Francisville, on Wednesday, the 17th of last month, by the celebration of divine service, an appropriate sermon, and the administration of the LORD's Supper. It was composed of the Rt. Rev. L. Polk, D. D., Bishop of the Diocese; the Rev. John Burk, minister at Natchitoches; the Rev. Charles Goodrich, rector of St. Paul's Church, New Orleans; the Rev. W. B. Lacey, D. D., President of the College of Louisiana; the Rev. D. S. Lewis, rector of Grace Church, St. Francisville; the Rev. R. H. Ranney, President of the College of Baton Rouge; the Rev. N. S. Wheaton, D. D., rector of Christ Church, New Orleans, and lay delegates from every parish in the diocese. Having performed the duties for which it had assembled, this body adjourned, on Friday evening, to meet at Natchitoches, on the 3d Thursday of April, 1844.

The proceedings of the Convention, during its several sittings, were marked not only with great harmony but with a fixed and single purpose, to pursue the best interests of the Church and the glory of GOD. Although few in number, it evinced an irrepressible determination to press onward, even at the expense of every earthly comfort, in extending the triumphs of the cross over the moral wastes of Louisiana. Such a band, animated and directed by its truly Apostolical Diocesan, will, under the blessings of divine grace, achieve much for the benefit of man. May they go forth conquering and to conquer!"

Every day during the week in which the Convention sat, Grace Church was opened for the celebration of divine service, and the preaching of the Gospel of JESUS CHRIST. The sermons on those occasions were impressive, evangelical, and appropriate. The nature, the agent, and the means of internal holiness; the constitution of the Church of CHRIST; the importance of the sacrament of baptism, and of the apostolical ordinance of confirmation, were dwelt upon with unction and great ability. The doctrines, the services, and the feelings exhibited on those occasions are strong promises of future usefulness.

On Friday morning, during a recess of the Convention, a missionary meeting was held in Grace Church. On this occasion, the Bishop, and the Rev. Messrs. Goodrich and Litton, spoke with great power and effect. The want of missionaries in the Diocese of Louisiana, the difficulty of obtaining them, and the dreadful consequences of remaining as we now are, were depicted in the living and soul-stirring language of truth. The feelings of the people responded to those statements, and proved that, even in our infant Church, there is the spirit of missions. Nor was Texas forgotten on this occasion. The eloquent appeals of the Rev. Mr. Eaton, missionary at Galveston, had too recently sounded in the ears of many present, to permit them to pass unnoticed the claims and prospects of our sister republic.

The Clergy of the Diocese were much cheered by the presence of their Rev. brethren from abroad. The Rev. Mr. Boyd, of Vicksburg, Mississippi; the Rev. Mr. Crane, of Woodville, Mississippi; the Rev. Mr. Eaton, of Galveston, in Texas; and the Rev. Mr. Litton, of Legrange, Tennessee, rendered services highly acceptable on this occasion.

Nor was the pious and intelligent congregation of Grace Church backward in reciprocating the kindness of the clergy. All that warm hearts, polished manners, and overflowing hospitality could render, to make pleasant our stay among them, was rendered without exception. The enlightened, effective, and Christian ministrations of the Rev. rector of this parish, have imbued his flock with sentiments, alike honorable to them and to himself. Their courtesy and Christian kindness, on this occasion, were to the present writer, like an oasis in the desert.

Upon the whole, we think, that the Convention of the Diocese of Louisiana, held in Grace Church, St. Francisville, the most useful, cheering, delightful one, we have witnessed for a long time. May the mercy and the benediction of the GOD of our fathers, descending like gentle dew upon our infant Church, make it a blessing and glory to our beloved state! May she, mild, pure, and conservative as the vernal sun, spread around her, in the sunny climes, the healthful influence of her grace, to the glory of GOD and the salvation of souls!

THE CHURCHMAN.

SATURDAY, MARCH 4, 1843.

The unexpected length of the communications of our correspondents, and the necessity of disposing of matter which has been long on hand, has compelled us to defer much intended editorial matter, and some which was promised for this week. We ask of our friends another week's indulgence.

BIBLIOTHECA SACRA; *or Tracts and Essays on Topics connected with Biblical Literature and Theology. Editor*, EDWARD ROBINSON, D. D., *Professor of Biblical Literature in the Union Theological Seminary, New York, &c.* A. D. 1843. No. 1. New York and London: Wiley & Putnam.

This is certainly an age of wonders, and the latest is that the distinguished Professor of the Theological Seminary at Andover, Mr. Moses Stuart, should have volunteered an elaborate defence of that consoling doctrine of the Catholic Church which ascribes the succor and defence of the Saints on Earth to the ministry of guardian angels.*

"They (Good Angels) are the guardians of particular individuals, especially of Saints;" "It is a Scriptural idea, that angels are the guardians of particular nations and kingdoms;" "Angels are intercessors for men;" these are some of the positions which Professor Stuart lays down in a very able essay in this number of the Bibliotheca Sacra, and fortifies by an induction of Scriptural proofs. "In what other way," he asks, "can we reasonably interpret this, [Matt. xviii. 10,] except as assigning to little children * * * presence angels, or angels of the highest order as their guardians and protectors?" "On the whole, the impression is strongly made upon my mind * * that the Scriptures are designed to teach the doctrine of special guardianship *to the good*, on the part of holy angels." And in reference to the intercession of angels in addition to the usual arguments from the Canonical Scriptures, the Professor quotes the celebrated passage from the Book of Tobit, "I am Raphael, one of the seven holy angels [archangels] who present the prayers of the saints, and have access before the glory of the Holy One."

"The substance of the matter seems to be, that angels 'who are all ministering spirits to the heirs of salvation,' take an interest in all which concerns the Saints; that among other objects of concern and interest, the supplications of the Saints, which are acceptable to GOD, are observed and reported (so to speak) with strong desires that they may be heard." "Finally, every thinking reader will see, how many seemingly obscure texts of Scripture are placed in a clear light by such views as have been exhibited above. When Paul says of himself and his fellow sufferers, 'We are made a spectacle unto the world and unto angels;' 1 Cor. 4. 9; when it is said that Christians are 'compassed about by a great cloud of witnesses,' Heb. 12. 1; that CHRIST, when he had 'spoiled the [evil] principalities and powers, made a show of them openly,' Col. 2, 15, *viz.*, to the inhabitants of the heavenly world, Eph. 3, 10; these and other like passages stand in the light of open day, when connected with the considerations that have already been adduced."

These are truly Catholic sentiments, and their emanation from Andover is one of the omens of better times which are multiplying around us. Professor Stuart throws in a protest against the Romish abuse and perversion of the Catholic doctrine; and we sincerely hope that his readers, by discriminating between Catholicism and Romanism, will mete to him that justice which we should ask at their hands in vain.

The same number contains an article on the Site of the Holy Sepulchre, in which Dr. Robinson appears as the antagonist of Mr. Newman, of Oxford. In his Essay on the Miracles of the Early Church, Mr. Newman defends the tradition of the Discovery of the Cross by Helena, which presupposes that the site commonly assigned to the Holy Sepulchre is the true one; and hence is led to repel the arguments by which Dr. Robinson in his work on Palestine had endeavored to establish an opposite conclusion. "Which is more *likely*," asks Mr. Newman, "that the inhabitants of Jerusalem in the fourth century, or of New York in the nineteenth, should be able rightly to determine Calvary and the Holy Sepulchre?" *The presumption*, he adds, *is very great that those acute and ingenious persons who now for the first and only time in their lives traverse Jerusalem with their measuring tape are wrong, and those who were natives of the place fifteen hundred years ago are right.*

In opposition to this, Dr. Robinson relies mainly, as respects the topographical argument, on the assumption that κυκλουμενον as applied to the second wall by Josephus, means "*circling around*," and he charges Mr. Newman with "misrepresenting" Josephus because he makes him say only that "the wall had a *curvature* in the interval between its extreme points." We have no remark to offer on Dr. Robinson's criticism, which we hope he will apply to the elucidation of the march of the Israelites through the desert, the journey of the kings of Israel and Judah through the wilderness of Edom, and some other passages where the same word is used in the Septuagint. But we cannot help thinking that in an inquiry "the main point" of which is such a nicety of criticism, the charges of *controversial adroitness*, of *bold perversion of language*, of "the appearance, at least, of deliberate misrepresentation," of a *suppressio veri* and *suggestio falsi*, and of using language which "is so remarkably disingenuous, not to say *Jesuitical*," &c., might be very judiciously avoided. After reading Prof. Stuart's essay, however, we can hardly find it in our heart to complain of Dr. Robinson's pecadillos.

REPORT OF WILLIAM L. STONE, ESQ., *Deputy Superintendent of Common Schools, to the Board of Education of the City and County of New York, Jan. 10, 1843.*

By the law of the State it is the duty of inspectors "to examine, ascertain, and report to the Board of Education, whether any religious sectarian doctrine or tenet shall have been taught, inculcated, or practised in any of the schools of their Ward." In his present report to the Board of Education of this city, the Deputy Superintendent states, as the result of a careful inquisition, "that in all the schools of the Public School Society, and in all the other common schools within the city and county of New York participating in the school fund, the law [guarding against the introduction of religious sectarianism] is not violated in letter or spirit." We are further informed, that in the Protestant Orphan and Half Orphan, and the Colored Orphan Asylums, all of which draw money from the school fund for the support of their schools, the law is so rigidly carried out that "neither during the six hours of the day in which the children are in school, nor during the eighteen hours in which they are not in school, is any catechism, creed, or form of religious faith inculcated." The New Testament is of course used.—*See Report, p.* 9

The Superintendent regrets that he cannot make the same disclaimer to the same extent in regard to the similar institutions under the conduct of the Romanists. In their Orphan and Half Orphan Asylums, the religion of their Church is not taught during school hours, but this "religion, its creeds, its catechisms, and its forms, are taught during the remaining hours of the twenty-four."

From which the Superintendent infers, that the Protestant institutions are not at all sectarian, but that the Roman institutions are, *out* of school hours, "decidedly sectarian;" and that in regard to the former, the State appears divorced from the Church. We confess we view the matter differently. Both classes of institutions, the Protestant and Romanist, we regard as equally sectarian; the difference being that in the former the standard or badge of sectarianism is the *minimum* of Christianity which is consistent with the denial of undisguised infidelity; while in the latter the standard or badge of sectarianism is the doctrine and usage of the Church of Rome. And the state is in fact equally in alliance with both systems, helping to bear aloft the definite and positive creed of Pius IV. in the one hand, while the other is engaged in the vain mockery of building up a sort of religion which is *professedly* consistent with *the rejection of all catechisms, all creeds, and all forms of religious faith!!!*

We commend the conduct of the Roman Asylums in this particular; and if we had a voice in any similar institution under the direction of our own Church, we would reject the bounty of the State, if proffered in millions, rather than accept it on condition of withholding or suppressing one jot or one tittle of the faith, discipline or worship of our Church in the education of the children entrusted to her care. Whatever the State might choose to give us freely, and without conditions, we would thankfully accept; but better for us that its money should be at the bottom of the ocean than be accepted on conditions which would involve us in treason to GOD and his Church.

The Deputy Superintendent, as we are bound to presume, has been well advised as to his duty; and consequently we must suppose that the inquisition which he instituted into the teaching of the Protestant and Roman Asylums, *out* of school hours, is authorized by a sound construction of the laws of the State. But if the school inspectors may pry into the domestic discipline and management of an Orphan Asylum on the ground that its inmates are partakers of the school fund, why may not the same inspectors extend their inquisition to the domestic discipline and management of every family whose children attend the Public Schools? We have no opinion to offer on the Superintendent's construction of the law, but we see no rule of equity by which either a Protestant or a Romanist Orphan Asylum can be subjected to an inquisition for heresy against the State which may not be extended to every family which partakes of its educational bounty.

As connected with this subject we append the following resolutions (taken from the New York American of the 24th inst.) embodied in the report of a select committee to the Board of Education of this city, and adopted by the Board.

"Resolved, That the use of any book or books as a school book, in any school organized or to be organized under said act, or embraced within its provisions, in which are contained in any form of composition, the distinctive articles of belief, dogmas or creeds, or any portion thereof, of any one denomination of nominal Christians, either without comment, or in the way of recommendation, or accompanied by a condemnation, or in which are contained compositions, extracts or passages, calculated or designed favorably to impress upon the minds of the scholars such distinctive articles of belief, dogmas or creeds, or any peculiar distinctive notions, traditions, customs, or observances of any one denomination of nominal Christians, or to prejudice the minds of the scholars against any denomination or denominations of nominal Christians, their doctrines, customs and creeds, is, and will be considered by this Board, as a 'teaching or inculcating a religious sectarian doctrine or tenet,' within the meaning of said act, and a violation thereof, and sufficient to subject the school so offending, to a forfeiture of its share of the school moneys.

"Resolved, That by the term 'practised,' contained in said act, as applied to 'a religious sectarian doctrine or tenet,' this Board understand the observance of such religious customs, either of worship or otherwise, as are peculiar to any one denomination, and that the observance of any such custom in any school or schools referred to in such act, would be a violation thereof, and subject such school to a forfeiture of its portion of the school moneys.

"Resolved, That in the opinion of this Board, the use of the Holy Scriptures, without note or comment, in all or any of the schools embraced within the said act, is not prohibited thereby; on the contrary, this Board do recommend the use of the same in all of said schools.

"Resolved, That it is not the province of this Board to determine what version of the Holy Scriptures should be used in said schools.

"The question being taken on each separately, and the yeas and nays being called for on the third resolution, they were severally adopted."

These resolutions are a rare curiosity. The first, with the most studied legal precision, excludes the distinctive belief of every denomination of professed Christians, while it places no check or ban on infidelity. Pantheistic treatises, designed to show that GOD is the *anima mundi*, and that the personal life of men terminates with the death of the body, (and this is at present the most popular form of infidelity,) may now be introduced into the schools under the alleged sanction of the Board; for these tenets are *not* "the distinctive articles of belief, dogmas, or creeds, or any portion thereof, of any one denomination of nominal Christians." Of course we do not mean that the Board designed to authorize any such construction of its language, but we mention it to show the impracticable nature of the law which they undertake to expound and administer. The same resolution is so apparently at variance with the use of the Holy Scriptures, that they are excepted from its sweeping extermination only by a special resolution in their favor. But this saving resolution only secures us the Holy Scriptures in their Hebrew and Greek originals, and as these languages are dead, the schools must be provided with translations. But every particular translation takes of necessity a sectarian hue, so that until the particular translation is determined on, the gist of the difficulty remains. At this critical point the Board makes its exit, and leaves the ground open to Socinians, Materialists, Universalists, Methodists, Calvinists, Baptists, and Romanists, and every other particular sect of professing Christians, to work in its own distinctive tenets, through the most effectual of all mediums, a translation of the Bible. Thus the last resolution nullifies the first.

No subsequent developments have led us to change the opinion which we expressed on the first agitation of this question; *viz.*, that the State is in a false position on this subject, and is committed to contradictory principles which can never be harmonized in practice; that it must either define its own system of education, its own moral and religious principles, and impose them by law, or encourage denominational schools and dispense its bounty to them on some fixed rule of proportion. If neither of these propositions is relished, the only remaining way is to abolish the fund, and to dissever the state from all active concern in the education of its children.

THE CHURCHMAN.—This number closes the twelfth volume of the Churchman, and although we have always been averse to speaking of ourselves, yet at this time there seems to be a necessity for so doing. We believe no periodical in the country can boast of patrons more prompt in paying their dues than the Churchman, yet we regret to say that there are those on our book, who, through negligence or some other cause, have suffered their accounts to remain unpaid for several years. In justice to ourselves, we are compelled to say to such, that after this week, they will see the Churchman *no more* until the amount so long due us shall be liquidated. Some of these are among our oldest and best friends, and we are sorry to part with them so summarily, and nothing but *necessity* induces us to do so. We shall publish the usual number of papers for a few weeks, so that should they pay up and wish to continue, they can be supplied with the succeeding volume complete.

☞ No. 2 of the Pictorial Prayer Book is published. Every Churchman ought to subscribe to it.

Bishop Onderdonk has received from the Wardens of the Church of the Ascension, New York, the canonical certificate of the election of the Rev. Gregory T. Bedell to the Rectorship of the Parish.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church to-morrow evening. Service to commence a quarter past 7.

Interruptions in this Course of Lectures having unavoidably occurred, it is proposed to deliver the remaining four on the first and third Sundays in March, and the first and third Sundays in April.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests to be informed, as early as practicable, what consecrations of churches will be expected, and when it is supposed they will be ready.

There is a straightforwardness in the annexed article from the N. Y. Evangelist, which we should be happy to find on all subjects discussed in the same quarter. The argument in the second paragraph is grounded on the Roman fallacy that the Truth, which is the essence of the Church, and is presupposed to its existence, is dependent on its authority; an error of the same nature with the common Protestant notion that the truth depends on private judgment. The Catholic doctrine is, that the Church is the "pillar" to display the truth, the "ground" to uphold it; and not a certain arbitrary power, which can create or change the truth at its will, and make truth falsehood, and falsehood truth; virtue vice, and vice virtue. With this caveat we commend the article to our readers, our Low Church brethren in particular:

For the New York Evangelist.

PUSEYISM AND THE EPISCOPAL CHURCH.

Messrs. Editors,—What can be the meaning of this great outcry against Puseyism? Are not the intelligent portion of the religious world aware of the fact, that many things which they denounce as Puseyism, are chargeable on the Episcopal Church itself? Are not those Episcopalians who join in the anti-Pusey crusade, aware that their own standards contain much that they themselves denounce as Puseyism? Are not those who talk of secession from the English Church on account of these sentiments, aware that, in seceding, they will bring away those same sentiments with them in their prayer book? Are they not aware, that, to get rid of Puseyism, they must cease to be Episcopalians? Presuming, from the language held on this subject in all quarters, that it is not properly understood, I propose to bring into view a few considerations, in as brief a manner as the nature of the case will permit.

First, then, the apostolical succession. It is the doctrine of the Episcopal Church, that no religious society is a Church of CHRIST, that has not in it a ministry derived from the apostles in regular succession. The question then is, does such succession constitute a Christian Church? If not, where is the evidence that the Episcopal is such a Church? But if it does, the Roman Catholic Church, having in it that succession, is a Church of the kind; in which event it would follow, that, as the majority of a body is the body itself, that Church being the majority, it is *the* Church, and Episcopalians are schismatics in their separation from her, and ought therefore to return to the bosom of their mother, as the Puseyites are inclined to do, and as all consistent Episcopalians *must* do.

Secondly, baptismal regeneration. To scout this as a doctrine of Puseyism, betrays great ignorance of Episcopalianism itself. Look into the prayer book, used by High Churchmen and Low; by Puseyites and anti-Puseyites; by the whole Episcopal Church in a mass; and what do you there find on this point? Examine the baptismal service, and see how it reads:—"We receive this child into the congregation of CHRIST's flock, and do sign him with the sign of the cross." "Seeing now that this child is regenerate, and grafted into the body of CHRIST's Church." "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church."

I now ask again, Why this outcry against Puseyism in particular, for holding a sentiment thus plainly taught in the Episcopal standards? Away with such partiality and injustice!—Charge this doctrine home upon the whole Episcopal Church, and not merely upon one portion of it; and thus be just to all.

Thirdly, the conferring of the Holy Ghost, and the forgiveness of sins. At the ordination of the priest in the Episcopal Church, the bishop and the priests present, lay their hands on the candidate's head, &c., the bishop saying, "Receive the Holy Ghost, for the office and work of a priest in the Church of GOD, now committed unto thee by the imposition of hands; whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." There are the *Episcopal*, and not the mere Pusey, or Papal keys. There is the apostolic claim, without apostolic inspiration.—There is Popery, to all intents and purposes, and chargeable on the Episcopal Church.

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* See the Collect for St. Michael and All Angels.

Hoping that this brief communication will set the public to investigating this matter, and silence the unmeaning clamor about Puseyism, I submit it without further remark.

Investigator.

Professor Greenbank's Lectures.—We have but a line to express the gratification which we received from Prof. Greenbank's introductory lecture on Monday evening last.

For the Churchman.

PRINCIPLES OF THE REFORMATION.

Mr. Editor,—In your paper of the 28th ult., speaking of the proposed discussion by Bishop Hopkins, you hold the following language:

"We trust that the discussion, if it proceed, will bring up the full and fair issue between the two churches, and not turn on the question whether our Church has or has not adhered to what are called "*Reformation principles, which in truth are no principles*; and the discussion of which will be something worse than a waste of words."

Now I have to ask, whether you wish to be understood as saying, that there were *no principles* involved in the Reformation. For, as the subject presents itself to my mind, if there were no principles involved in the Reformation, there are no principles in controversy between the Episcopal and Roman Catholic churches. And if there be no principles in controversy between them, they should be in communion: since nothing but principles, and *important* principles too, can justify a separation.

I desire the information to aid me in my course of study.

A Candidate for Orders.

We can only assure the candidate that we spoke according to the measure of our capacity. We know what the principles of the Church are, and where to find them; and we know by what rules the Church of England conducted her reformation from the abuses of the age and averted from her members the extorting impostures and delusions that had been entailed on them by the Papacy. But we confess that "the principles of the Reformation," although a very common expression, is one that conveys no distinct notion to our mind.

Every system, whether good or bad, divine or human, has its principles; and these principles are the fountains whence flow all its effects, the elements of which all its combinations consist. The Church of Christ has its principles, and they are found diffused in the Holy Scriptures, and concentrated in the Creeds and Liturgies of the Catholic Church. Popery has its principles, and they are found in its peculiar theories of Infallibility, of Transubstantiation, and of Invocation of Saints, in the obnoxiousness of the justified to pœnal torments in the life to come, &c, &c. This we understand; and we understand also how the former principles are the sources or elements of all good, and how the latter are the sources or elements of abundant evil. But of any principles of the Reformation distinct from the principles of the Church, we know nothing; and if there be such, we disown them. We are content with the principles of the Church; and have no wish to imitate Romanists, Calvinists, Arminians, Swedenborgians, &c., by adopting peculiar principles of our own.

From this we would have the candidate infer:

1. That we are not partial to the expression "Reformation principles," even in its best sense; but would rather say instead, Church principles or Catholic principles.

2. That there are principles in controversy between the Romanists and us; viz., all the germs of Popery or Romanism, properly so called; which the Romanists affirm to be true, and we to be false.

3. That we regard many loose Protestant notions, which are commonly put forward as Reformation principles, as improperly so called; as being, in truth, no principles, but mere vagaries which defy all intelligible definition and statement. This we hold to be true of much that is popularly said on the subjects of justification and unlimited private judgment.

P. S. The above has been for several weeks in type, but has been deferred from week to week.

To the Editor of the Churchman.

CARD PLAYING VS. GAMBLING.

Dear Sir,—I chanced, a few days since, to be seated in a small circle of ladies and gentlemen, when the subject of gaming was introduced, and the question arose, "is it wrong to play cards *for money*, either as an amusement, or for the sake of gain?" There were present, a clergyman of our Church, whom I have often seen ministering at her altars, and a number of worldly young men. One or two of the company argued in the affirmative, taking decided ground against the practice, as immoral in its tendency, and utterly at war with the spirit of God's word; whilst far the greater portion maintained opposite sentiments, and sided with the gamester. I waited with no little impatience to hear what my Rev. brother would say—hoping and expecting that he would raise his voice in favor of sound morals, and annihilate the flimsy arguments of card players with sound sense and logic. But alas! I had expected too much; and with shame I relate, that what little he did say was thrown into the other scale. It was simply this, "that the question whether playing cards for money was or was not wrong, admitted of much argument on both sides,"—to the no small astonishment of a portion of the party, at least, and leaving the impression on my mind, and those of others who were present, that he thought gaming neither immoral nor sinful.

Mr. Editor, will you be good enough to give me your ideas on this subject? I have always supposed that the practice alluded to had no advocates or even apologists among Christian men, nor that anything could be said, in vindication of that, which I have always been taught to believe was destructive in its tendency and sinful in its practice.

Episcopus.

Jan. 2, 1843.

The conduct of the clergyman requires no comment at our hands, and the impression which it made on "Episcopus" is a stronger argument, than any which we could give, to show the necessity of prudence and circumspection in intercourse with the world.

The above article has been for several weeks in type.

TO CORRESPONDENTS.

"A Presbyter" in our next.

Many thanks to "Junia," whose communication we very reluctantly reserve to our next.

"E.," "A. A.," "M.," "Subscriber," "P. T. B.," and "C. E. W.," are received.

Mr. Bingham's letter with its enclosed call is received.

INTELLIGENCE.

DIOCESE OF WESTERN NEW YORK.

Clerical Changes.—The Rev. Richard F. Burnham has been received into this diocese from that of Pennsylvania, and has been appointed missionary at Guilford and Mount Upton, Chenango co.

The Rev. Robert Campbell has been received into this diocese from the diocese of New York, and has been appointed missionary at La Grange, Chatauque co.—*Gospel Messenger.*

Confirmation.—On Sunday, the 5th, Bishop De Lancy preached three times in St. John's Church, Canandaigua; and on Tuesday, the 7th, confirmed in private a sick member of that parish. Saturday, 11th, in the evening, preached in St. John's Church, Clyde; and in the same church, the next day, Sunday, 12th, preached twice, and in the afternoon confirmed 10 persons.—*Ib.*

From the Christian Witness.

Boston, Feb. 17, 1843.

At a meeting of the Wardens and Vestry of Christ Church, held on Thursday evening, February 16, 1843, the following resolutions were unanimously adopted:

Resolved, That we have heard, with the deepest sorrow, of the sudden death of our Right Reverend Father in God, Alexander Viets Griswold, D. D., Bishop of the Eastern Diocese and Presiding Bishop in the House of Bishops of the American Church.

Resolved, That his long and faithful service amongst us has endeared him to our hearts. We, and many who have gone before us, have venerated and loved him.

Resolved, That we cannot *realize* that our dear friend and Father *is dead*. We can hardly reconcile ourselves to the conviction that we shall never see him again in our ancient church, where he has so often officiated, greatly to the acceptance and benefit of the people.

Resolved, That as an evidence of our respect and love for our deceased father, the Wardens be requested immediately to clothe the church in appropriate mourning.

Resolved, That the members of the Vestry will wear the usual badge of mourning on the left arm, until Easter; and that they recommend it to the congregation to do the same.

Resolved, That we have cause to bless Almighty God for providing, in his good providence, a successor to our departed Bishop, so well calculated to console us under our heavy loss and secure the warm affections of our hearts.

Resolved, That the Clerk be directed to send a copy of these resolutions to the bereaved family of the deceased; to express to them our deepest sympathy; and to assure them of our earnest prayers for them in this season of their affliction.

Resolved, That the Clerk be directed to send a copy of these resolutions to the Right Reverend Manton Eastburn, D. D., with expressions of our highest respect and regard for him, as now the Head of the Church in this Diocese; and assurances of our earnest prryers that he may long live to go in and out among the people of his charge, to the glory of God and the salvation of many souls.

ALABAMA.

We copy from the Democratic Herald, published at Huntsville, Alabama, the following record of the organization of a new parish:

"At a meeting, in the town of Huntsville, of citizens attached to the doctrines and worship of the Protestant Episcopal Church, held Dec. 17th, 1842, Mr. Geo. P. Beirne was called to the chair, and Mr. J. Withers Clay appointed Secretary. The Chairman called the meeting to order, when the following article of association was presented and unanimously adopted:

"We the undersigned, citizens of Huntsville, Ala., being attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, hereby associate ourselves together as a parish under the name of 'The Church of the Nativity;' and we hereby recognize, accede to, and adopt the Constitution and Canons of the Protestant Episcopal Church in the United States of America, and the Constitution and Canons of the Diocese of Alabama.

"The following persons were elected to serve as vestrymen until Easter Monday in 1843: Messrs. Geo. P. Beirne, John Ogden, Henry M. Robertson, James Penn, and J. Withers Clay.

Geo. P. Beirne, *Chm'n.*

J. Withers Clay, *Sec'ry.*

GEORGIA.

On Tuesday, October 18th, 1842, Grace Church in Clarksville, Habersham county, Georgia, was consecrated to the service of Almighty God, by the Rt. Rev. Stephen Elliot, Jr. D. D., Bishop of the Diocese, assisted by the Rev. J. B. Gallagher, temporary minister of the parish. The sermon was preached by the Bishop.

On Sunday, Jan. 15, 1843, Christ Church, on St. Simon's Island, Georgia, was consecrated by Bishop Elliot. Morning prayer was read by the Rev. Edward Neufville, assisted by Rev. F. J. Goodwin, of Flushing, L. I., who read the Lessons. The sentence of consecration was read by the Rev. E. T. Walker, minister of the Parish. The sermon was preached by the Bishop. In the afternoon of the same day the rite of Confirmation was administered to seven white, and about twenty colored persons.

On Sunday, the 2nd inst., he officiated at the Methodist house of worship at Darien and confirmed *twelve* persons.—*Ep. Recorder.*

The Rev. Robert Winning, late *Presbyterian* minister, of King's Court, county Cavan, on Sunday last preached a farewell sermon to his congregation, on his leaving them, *purporting to unite himself to the Established Church.* The reverend gentleman has been long distinguished as the able advocate of the claims of the Irish Bible Society.—*The Church.*

MARRIED,

At St. Paul's Church, Waterloo, on the 15th inst., John S. Clark, M. D., of Cayuga, to Miss Frances Wheeler, of Waterloo, and daughter of the Rev. E. Wheeler.

DIED,

In Wilkesbarre, Luzerne county, Pa., on Tuesday afternoon, the 21st inst., in the 24th year of her age, Caroline Parker, wife of the Rev. R Bethell Claxton, and daughter of B. H. Rand, Esq., of Philadelphia.

Suddenly, on the morning of Quinquagesima Sunday, February 26, at Newark, New Jersey, Catharine Amelia, wife of the Rev. Anthony Ten Broeck.

In Patterson, Putnam county, on the 17th ult., David Howland, M. D., in the 57th year of his age. He was an excellent man, and an eminent Physician. His death will be severely felt, not only by his family, but by the community and the Church.

At Yonkers, suddenly, of disease of the heart, February 17th, Mr. William Jones, aged 67 years, senior warden of St. John's Church, Yonkers.

In the removal of our deceased friend, a void has been created in the church with which he was connected, that cannot readily be filled. But though the call was sudden, it did not find him unprepared. From the moment of his attack, he was sensible that the "time of his departure had arrived;" and the short period of remaining consciousness was spent in expressing his willingness to die, and in commending to the care and protection of Him who has promised to be "a Father to the fatherless," the loved ones from whom he was so soon to part. And when from the peculiar and distressing nature of the disease which terminated his life, his mind became clouded, and his faculties impaired, even then were heard to ascend, frequent aspirations in the very words in which for years it had been his delight to worship; thus testifying in his last moments, his undying love for the Church, of which he was an active and consistent member. But while we mourn over this afflicting dispensation, we have the comforting assurance that our "loss is his gain;" that "another ransomed soul reclines in the bosom of Abraham; that another lyre has been struck in the regions of glory, and that a new gem has been added to the Saviour's dazzling crown."

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor
Cooke, Rev James W., 68 Jane street.
Dowdney, Rev. John, Williamsburgh.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. Charles W., 125 Bleecker street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. Charles D., Waverly Place, corner of Greene.
Jones, Rev Charles, Morrisania.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 24 Waverley Place, cor. Greene.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Parker, Rev. Benjamin C. C., 589 Broadway.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev Richard C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. William H., 74 Eighth street.
Wayland, Rev. John, No. 12 University Place.
Williamson, Rev. Charles H., 35 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D. D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Quinquagesima Sunday, February 26, confirmed 64 in St. Peter's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists, P. M.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany, P. M.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

CALENDAR.

MARCH.

1. The First Day of Lent, commonly called Ash Wednesday.
5. First Sunday in Lent.
8 }
10 } Ember days
11. }
12. Second Sunday in Lent.
19 Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Fourth Sunday in Lent.

APRIL.

2. Fifth Sunday in Lent.
9. Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. Good Friday.
15. Easter-Even.
16 Easter-Day.
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

NOTICES.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *The Historical Antiquity,* Oriental, *including the ancient Egyptians, Chaldeans, Persians, Phœnicians, &c., together with the Greeks and Romans;* Jewish, *from the period of the Prophet Daniel, down to the time of Christ;* and Christian, *embracing the Primitive Fathers of the first four centuries.*

Episcopalians generally, are respectfully invited to attend.

March 4, 1843.

☞ Christ Church, Anthony street, opposite the Hospital. This Church will be open for divine service on Sunday evening next, to commence at a quarter past 7 o'clock.

March 4, 1843.

CHURCH OF THE REDEMPTION.

The *Twelfth* of the series of Sermons to the Young will be preached on Sunday evening next in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. J. H. Price.

The church will also be open on every Friday evening for Divine Service and a Lecture during Lent.

Both services commence at half past 7 P. M.

March 4, 1843.

TO THE FRIENDS OF MISSION CHURCHES.

THE LADIES of the Mission Church of the Holy Evangelists, to aid in defraying the expense of painting and cleaning the Church, and newly trimming the Chancel, intend to have a sale (*in Easter Week*) of such articles as they may make up, and that may be sent to them for that purpose.

The influence of the Ladies of the Church in other congregations will be most kindly appreciated, and any token of their interest in *Mission Churches*, most kindly received.

Any articles that may have remained undisposed of at the late fairs, would be thankfully received.

In behalf of the Ladies of the Mission Church of the Holy Evangelists,

MRS. BENJ. EVANS,
360 Broome st.

March 4.

ALL SAINT'S CHURCH

Will be opened for Divine Service on Sunday Evenings during the season of Lent, at half past 7 o'clock.

New York, March 4, 1843.

ACKNOWLEDGMENTS.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sum for the benefit of the poor:

From an association of gentlemen, through one of their number, by Swords, Stanford & Co, $25.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with

Jesse Pound, 27 West Washington Place.

New York, March 1, 1843.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Swords, Stanford & Co, from a devoted friend of the poor, $25.

Lot Jones, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

March 1, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By the hands of Swords, Stanford & Co, from a friend, $25.

Further donations are respectfully solicited, and may be left with Mr Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or with the Missionary,

Benj. Evans,
360 Broome street.

March 1, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sum, viz:

From St Paul's Chapel, New York, Rev Dr Berrian, rector, collection, $201 17.

C. N. S. Rowland, Treasurer,
55 Water st.

March 1, 1843.

CITY MISSION INFANT SCHOOL, NO. 1.

The Treasurer of the Infant School attached to the Church of the Holy Evangelists, gratefully acknowledges the following donation.

By the Rev Mr Evans, from Z, $10.

L. H. Blunt, Treasurer.

TRINITY CHURCH, LOGANSPORT.

The subscriber gratefully acknowledges the receipt of $20, from the Rev Dr Whitehouse, of Rochester, N Y, for the erection of Trinity ch, Logansport, Indiana.

F. H. L. Laird, Missionary.

Logansport, Jan. 20, 1843.

JUBILEE COLLEGE, ILLINOIS.

The subscriber acknowledges the receipt of the following donations in aid of this institution:

Proceeds of a fair at St Ann's ch, Brooklyn, Rev Dr Cutler, $407 13; Christmas offerings of Sunday school teachers of St Bartholomew's ch, N Y, $22 25; Mrs E Kohne, Charleston, S C, payment on account of her subscription, $150; E Blake, Esq, Charleston, S C, remittance from him, $74 81; from Mr J A Sparks, being the donation of a correspondent signing himself "one of Dr Tyng's withered berries," $50 Total, $704 19.

James F. De Peyster,
49 South street.

New York, March 1, 1843.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Feb. 22, has received the following contributions, viz.:

Offerings of St Stephen's ch, Providence, R I, $10; Christ ch, Hudson, $25; collection in St Philip's ch, Phil, $155 50; Quinquagesima collection in St Luke's, Brooklyn, L I, $30; do in St John's ch, do, $46 54; do in St John's chapel, N Y, $209 84; do St Mark's ch, Williamsburgh, L I, $6; do St Bartholomew's ch, N Y, one half, $100 83, of which $7 is for Eastern Diocese; do church of the Ascension, N Y, domestic portion, $342 28; do Grace ch, White Plains, $24 50; do Grace ch, Jamaica, L I, one half, $12 50; do St Andrew's ch, N Y, one half, $5 66; do Mission ch of St Matthew, $18 19, of which $3 07 is from the Sunday schools; do Mission Church of the Epiphany, N Y, one half, $16 76; do St Matthew's ch, Jersey City, $14 42; do congregation and Sunday school of Thirty-Sixth street, N Y, $15 63; do Trinity ch, New Rochelle, $50; do Calvary ch, Brooklyn, one half, 21 25; do St John's ch, Islip, $10; do Church of the Annunciation, N Y, Rev Dr Seabury, $35 76; do St George's ch, N Y, one half, $143 80; do special, do, $10; do Trinity ch, Newtown, Con, one half, $35 50; do St Paul's ch, Norwalk, Ct, one half, $16 22; do St Matthew's church, Wilton, Conn, one half, $6; do Christ ch, Reading, Ct, one half, $5 85; do Christ ch, Poughkeepsie, $33 30; do St John's ch, Bridgeport, Ct, one half, $10; do from Sunday schools of the same, $10; do St Mary's ch, Burlington, Bishop Doane, $87 65; weekly offerings of the same from Jan 1, 1842, to March 1, 1843, $59 85; from a Southwestern Churchman, per Mr Sparks, $10; a young lady of Phil, to be added to collection at St James' ch, $5; from Henry Cary, Esq. $25; Mrs E Tayloe of King George's, Va, per Rev W Friend, $5. Total, 1634 83.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

March 1, 1843.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From St John's chapel, N Y, collection on Quinquagesima Sunday, for foreign missions, $3; from church of the Ascension, N Y, collection on Quinquagesima Sunday for foreign missions, $340 28; from Rev Dr Milnor, contribution by a little boy of his congregation, from his mite box, $3 54; from a member of St Stephen's ch, N Y, per Rev Mr Price, rector, $100; collection at St Andrew's ch, N Y, on Quinquagesima Sunday, one half, $5 66; from Grace ch, Jamaica, L I, Quinquagesima collection, one half, $12 50; from mission church of St Matthew, per Rev Jesse Pound, rector, Quinquagesima collection, of which $3 06 are from Sunday school, $12 43; from St Bartholomew's ch, N Y, Quinquagesima collection, one half, $100 83; for Africa, $3; China, $2 50—$106 33; from Calvary ch, Brooklyn, L I, per Rev W H Lewis, $21 25; Mission Church of the Epiphany, Quinquagesima collection, one half, $15 75; Church of the Annunciation, N Y, per B I Mumford, treasurer, collection on Quinquagesima Sunday for foreign missions, $3; St George's ch, N Y Quinquagesima collection, one half, $143 80; special, foreign, $28—$171 80; Trinity ch, Newtown, Con, per Rev S T Stocking, rector, one half, $35 50; Emmanuel ch, Brooklyn, L I, Quinquagesima collection, per G F Thorne, treasurer, one half, $39 40; do do St Paul's ch, Norwalk, Ct, one half, $16 22; do do St Matthew's ch, Wilton, Ct, one half, $6; do do, Christ ch, Reading, Ct, one half, $5 85; do do St John's ch, Bridgeport, Con, one half, $40; do do St John's Sunday school, one half, $10; Grace ch, Providence R I, Quinquagesima collection, one half, $40; St James' ch, Woonsocket R I, one half, $10—$50; Christ ch, Brooklyn, L I, Quinquagesima collection, one half, $38 50; St Paul's ch, New Orleans, per Rev Charles Goodrich, rector, for Missions to Mardin, $25; Sunday school Christmas offerings for Africa, $25—$50; St Luke's ch, N Y, per Rev J M Forbes, rector, Quinquagesima collection, one half, $93 04; St Mark's ch, Warren, R I, per Rev G W Hathaway, rector, one half, $18 77. Total, 1198 82.

J. Smyth Rogers, Treasurer.

New York, March 2, 1843.

A CARD.—Rev. Mr. Eaton, on the part of Trinity Church, Galveston, thus publicly returns his thanks to the Rev. Dr. Wheaton and Rev. Mr. Goodrich of New Orleans, the Rev. Mr. Lewis of St. Francisville, La., and the Rev. Mr. Lewis of Mobile, for the voluntary offer of their churches to take up contributions towards the restoration of the church in this city destroyed by the hurricane last fall; and he also tenders his heartfelt thanks particularly to the ladies of St. Paul's, N. Orleans, and to the liberal congregations of Christ Church, Mobile, and Grace Church, St. Francisville, for the great interest which they manifested in his important mission.—*Texas Times.*

PREPARING FOR PUBLICATION.

D. APPLETON & CO., 200 Broadway, have the pleasure to announce to the Clergy, Students, and Laity of the *Protestant Episcopal Church*, their intention of publishing, early this Spring, the following valuable Works:

The Kingdom of Christ, or Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church, by Frederick Denison Maurice, M. A., Professor of English History and Literature in King's College, London. From the second London edition—to be in one handsome volume, 8vo.

Parochial Sermons, by John Henry Newman, B. D., the six volumes of the London edition to be in two handsome octavo volumes.

Truth without Prejudice—with a Recommendatory Preface by the Rev. Samuel Seabury, D. D., one elegant volume, 16mo.

Tales of the Village—three series—by the Rev. Francis E. Paget, Chaplain to the Lord Bishop of Oxford—in three elegant volumes, 16mo.—forming a portion of "The Churchman's Library."

March 4—2t

THE PRIESTHOOD IN THE CHURCH.

TWO Discourses, by the Rt. Rev. Bp. Whittingham. Second edition, with a preface and additional notes. Just received, and for sale at this office. March 4.

THE LENTEN FAST.—*A New Work.*

THE *History, Object, and Proper Observance of the Holy Season of Lent.* By the Rev. Wm. Ingraham Kip, M. A., Rector of St. Paul's Church in the city of Albany.

CONTENTS.

I. The Object of the Primitive Church in instituting the Holy Season of Lent.
II. The Proper Observance of Lent.
III. The Week Day Prayers.
IV. Good Friday.
V. Easter Even.

This new and valuable work is comprised in one elegant 12mo. volume, printed with new type on superfine paper, and bound in Bradley's best style. *Price 75 cents.*

A liberal discount to booksellers and others to sell again. Orders solicited, and the work promptly forwarded, by *Express* or otherwise, as directed, to any part of the country.

Just Published, and for Sale, by

ERASTUS H. PEASE,
82 State-street, Albany.

March 4—2t

THE LENTEN FAST.

JUST PUBLISHED, in one elegant volume, price 75 cents, The History, Object, and Proper Observance of the Holy Season of Lent. By the Rev. Wm. Ingraham Kip, A. M.

—"the world is waxing strong,
The day is hot, the flight is long,
And therefore do I fast."

Rev. F. W. Faber.

For sale by
D. APPLETON & CO.,
200 Broadway.

March 4.

IMPORTATION OF EUROPEAN BOOKS.

D. APPLETON & CO.,
200 Broadway, New York,

RESPECTFULLY inform the literary public that they still continue the branch of their house in London, 16 Little Britain, and invite the attention of the friends of literature to the important advantages the establishment affords for the importation of books especially ordered.

Among the great variety of publications abroad comparatively few are for sale in this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and by the rapid communication of steamers, the book is at hand in a few weeks.

Professors and Students of Theology, Law, and Medicine—Architects, Mechanics, and all who are unable to procure foreign books in our own country—may, for the small commission of ten per cent. on the cost, procure any work published in any part of Europe.

Books for incorporated institutions will be imported free of duty.

D. A. & Co. have in addition to their branch in London, an agent in Leipsic, for the supply of all orders for books published throughout Germany. Also in Brussels, Paris, Florence, and Madrid, so that they are prepared to execute with great fidelity and promptness all orders entrusted to their care, from any portion of the continental book markets.

The necessity for such facility for a speedy supply of books from the great book marts of Europe, has long been felt; the advantages which they offer for literary institutions, professional gentlemen, and the literary public, all will acknowledge.

D. A. & Co. are constantly receiving old books in every department of literature, science, and art. The rare and curious works embraced in this collection may not be known to many who visit our city—comprising a variety of illuminated missals, black letter tomes, &c. Bibliomaniacs, and those who have a relish for quaint books of past ages will do well to call.

A catalogue of the modern English Books for sale is now ready. Of the Old Books, from their great variety and frequent change, and there being no duplicates, it is impossible to furnish a catalogue any way complete. March 4—2t

EDUCATION.—W. H. Zabeler, a graduate of the University of Leipzig, now resident in this city at No. 103 Liberty street, offers his services to the public as a private teacher in the Greek, Latin, and German languages. If desired he gives lessons at the pupils' residence. His terms are moderate, and may be known by application to him at his lodgings. For his character and qualifications, he refers to Jas. G. Cogswell, Esq., 585 Broadway, and to Rev. Dr. Wm. Berrian, 50 Varick st. March 4—3t$

A SMALL Episcopal family would like to take a house either up or down town, and board an Episcopal clergyman and his family, or any other respectable family, on reasonable terms. Best of references given. Address B. R, Box 658 Lower Post Office.

New York, Feb. 18, 1843.

AN EPISCOPAL CLERGYMAN,

RESIDING in a healthy part of the country, from whence there is a daily communication with New York by steamboat, proposes to establish a Select Classical School of 15 scholars. The best instruction in the Latin, Greek and English Languages will be given, and in all other branches requisite for an admission into College.

Terms—$125 per annum, payable half yearly in advance. If 6 scholars are secured by the 15th of March, the school will be opened in April.

Reference—Dr. Seabury, Editor of the Churchman. Feb. 4.

LETTER ON CHURCH UNITY.

JUST Published, a second edition of this Tract, with a Preface and additional Notes, by the Author. Price $3 per hundred.

J. A. SPARKS,
111 Nassau st.

Feb. 25.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 10 Carroll Place, Bleecker St., New York.

MR. AND MRS. BAILEY would inform their patrons and the public that they have reduced the terms of tuition in their Institution to suit the pressure of the times. Their next term will commence on the 18th of February inst. Great attention is devoted to Reading, Writing, Elocution, Grammar, Arithmetic, Mathematics, History, Composition, and Music. The whole school attend daily to the French language; and French is spoken in the family. No extra charge for Latin, or Singing in classes. The Spanish and Italian Languages, Drawing, and Painting are taught on the usual terms. For further particulars, please apply as above.

Feb. 25—4t

ILLUSTRATED BOOK OF

COMMON PRAYER AND COMMENTARY.

MR. HENRY M. ONDERDONK has been appointed by me, sole Agent to obtain subscribers, and receive subscriptions in advance for the Illustrated Book of Common Prayer and Commentary, for the City and County of New York. No certificates of receipts will be valid after this date, (except those given in the office,) unless signed by me, and countersigned by Mr. Onderdonk.

H. W. HEWET.

Having been appointed sole Agent for the City and County of New York for the Illustrated Book of Common Prayer and Commentary, the undersigned gives notice to Episcopalians generally, that they will be called upon at their residences for subscriptions, which will also be received by him, at his office, 281 Broadway.

H. M. ONDERDONK.

February 25.

NEWMAN'S PAROCHIAL SERMONS.

D. APPLETON & CO.
200 Broadway,

RESPECTFULLY inform the Clergy and Laity of the Protestant Episcopal Church, their intention of publishing, as soon as a sufficient number of subscribers are obtained, Parochial Sermons, by John Henry Newman, B. D., Fellow of Oriel College, Oxford.

It is proposed to print the six volumes of the London edition, (which now cost eighteen dollars,) in two handsome volumes for Five Dollars, to match in size and style, Palmer's Treatise on the Church, lately issued by them.

☞ D. A. & CO. will be exceedingly obliged, if such as desire to procure the work will give immediate notice to them, or through their respective booksellers, as it is their design to put the work to press so as to deliver it to subscribers early in the spring. They will print only a limited number, or as may be called for by the subscription. Those who are interested in promoting the sale of this valuable publication at so small a price, will oblige the publishers by sending them a list of such of their friends as may be disposed to unite with them in circulating the work. Feb. 25—3t

PRIVATE SCHOOL FOR BOYS.

Rev. C. D. Jackson, A. M., Principal

THE design of this School is, to give to a *small number* the means of a careful and thorough education under the personal instruction and supervision of the Principal. Special regard is had to *moral* and *religious* culture in connection with the intellectual; and the whole arrangement is believed to combine the advantages of public and private education.

A few more pupils can be received on reduced terms. Apply, 24 Waverly Place, corner of Greene street. Feb. 25.

WANTED,

A PERSON to take charge of the Classical Department of a Boarding School for Boys, on the Hudson river, between 30 and 40 miles from New York. The best of certificates as to qualifications, &c., will be required. Apply to H. L. Norris, 32 Vesey st., between three and four o'clock of each day, except Sunday.

Feb. 18—tf

THE PRIESTHOOD IN THE CHURCH

New Edition.—The subscriber will publish to-day The Priesthood in the Church," set forth in two Discourses, by the Rt. Rev. W. R. Whittingham, D. D., Bishop of Maryland—second edition, with a preface, additional notes, &c.

This edition will be sold at a reduced price, and the usual discount given to the trade.

KNIGHT & COLBURN,
174 Baltimore st., east of Charles.

Feb. 18—3t

JUST PUBLISHED,

THE AMERICAN REVIEW & METROPOLITAN MAGAZINE,

No. 1 for January, 1843.

This work will be published once every two months, in octavo numbers of one hundred pages each, at three dollars per annum, in advance.

Subscriptions received at this office. Feb. 11.

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET NEW YORK,

Has lately Published

THE FOLLOWING MUSICAL WORKS,

Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, Kyrie Eleison, a Trisagion by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and Responses to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "*said or sung,*"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service

Te Deum and Jubilate (in A),

By Wm. Boyce, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

The Church Choir, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

The Chants of the Church. By Messrs. Darley & Standbridge. Price 75 cents.

Gems of Sacred Music: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

Loud's Organ Study: A thorough System of Instruction on the Organ. Price $5.

Standbridge's Piano-Forte Instruction. Price $3.

A liberal discount made to Choirs and wholesale dealers.

An Essay on the Cultivation of Church Music. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5. Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents.

PLAIN SERMONS. By Contributors to the Tracts for the Times. 2 vols. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York

New York, June 14, 1841.

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It contains 131 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

J. A. S. has constantly on sale, PRAYER BOOKS of every description and style of binding, at prices varying from 25 cents upward; together with all the Standard Works of the Church. Clergymen can be supplied at reduced prices.

J. A. S. begs leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N S Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. Dec. 3.

POETRY.

From the Oxford University Herald.

"WHAT'S IN A NAME?"

A LAY OF THE OLDEN TIME.

"What's in a name?" O there's much in its spell
That has triumph'd o'er death and time so well
For a thousand years, and around it shed
A halo of light from the glorious dead!
They rest in their graves, but their name's a charm
E'en the anchorite's peaceful breast can warm,
As he thinks on their prowess in Palestine,
And how oft they bled for the Cross divine;
And home returning their vows kept well
By a holy life, as the legends tell.
In toils and struggles for JESUS' sake,
No seas could stay them or terrors shake;
And their faith and hope, to all coming time,
Are told on the brass, or in minstrel-rhyme.
O many a name that oft we hear
Now flaunted light in the worldling's ear,
A holy renown once gain'd of old
Amid Red-Cross Knights and Barons bold,
And stood for CHRIST and his Church's cause,
Whoe'er he were that might scorn His laws;
Or in jousts and tourneys for ladye faire,
Held tilt with Christendom gathered there.
A Paynim knight there once came, I ween,
Unbidden and strange, to that lordly scene;
Far, far away he had heard the fame
Of Mortimer's—Courtenay's—De Brus's name,
And vowed to ravish their laurel crown,
And at some false shrine to lay it down;
Or to leave his bones on a distant shore,
And his fiery courser to mount no more.
As a knight should be, he was honor'd well,
And his heart felt touch'd by a secret spell,
So much of grace and of courtoisye
In Christian lands did he find and see.
Soon lowly suing with vows he came
To a ladye's feet, a noble dame;
And the Cross for his emblem wore instead
Ere that ladye faire to the Church he led.
With her eyes' deep blue and her love as well,
O her *name*, I ween, had a lofty spell,
So widely o'er sea and land afar
'Twas borne for CHRIST in the Holy War. J. M.

From the same.

DARKLY THE WINTRY SKY IS SCOWLING.

Darkly the wintry sky is scowling,
Fiercely the wintry winds are howling;
How, O how, this night of terror,
Steers the good ship—right, or in error?
Wildly at sea the storm's prevailing,
Many a stout heart now is quailing,
Not at the tempest, fiercely sweeping,
Not at the thought of fond ones weeping,
But at the good ship's timbers straining,
And for the good crew's strength fast waning,
For the leak on the pumps is gaining.
Lee! lads, lee! a light is streaming;
Cheerily, ho! a hope is gleaming!
Pump! lads, pump! the harbor's near us!
Hark! that shout, to aid and cheer us!
Now we're safe—that shock will clear us!
Down, lads! thank the great GOD o'er us,
He it was made right before us:
Rude though it be, He'll hear our chorus—
From His sailor's heart o'erswelling
Thanks, and praise, and worship telling. M.

From the Oxford University Herald.

A Charge to the Clergy of the Diocese of St. David's, by Connop, Lord Bishop of St. David's, delivered at his Primary Visitation, October, 1842. Published at the request of the Clergy.

[EXTRACT.]

The subjects to which I have been hitherto directing your attention, appeared to me the most important with regard to the circumstances of the Church in this Diocese, and the time they have occupied has left but little to spare for any others. Yet I cannot but feel that I might not only be disappointing a natural and reasonable expectation, but neglecting a valuable opportunity, and that I might seem to be shrinking from the discharge of a duty, if I were to pass over some other questions, which deeply affect the general interests of the Church, and which have been for some years past, and still are, subjects of earnest controversy. This controversy, it is true, can scarcely be said to have found its way into this Diocese; here it has attracted comparatively little notice, and those of the clergy who have paid any attention to it, have, I believe, for the most part, viewed it as from a distance and with scarcely a livelier feeling than one of speculative curiosity; and this may look like a reason why it might have been better to abstain from adverting to it on this occasion. But I am not at liberty to suppose that views and opinions which are elsewhere exercising a powerful practical influence on a great part of the body to which we belong, can be a matter of indifference to any of us: nor does our present tranquillity afford any security, that they may not become an occasion of discord, which would weaken our hands, and multiply our difficulties. But it does enable me to address you on the subject with somewhat less apprehension than I should otherwise have felt, of giving offence, while it seems to impose on me the duty of directing my remarks to points which have a bearing on our own peculiar circumstances. That you have been permitted to stand aloof, and have had no inducement to take an active part in that controversy, and have thus been exempted from the passions and prejudices which it has excited elsewhere, and have been enabled to form an impartial judgment upon the questions involved in it, this I consider as an advantage in your present position, which I trust you will not be eager to part with; and I hope I scarcely need to caution you against enlisting yourselves on either side, before you have made yourselves fully acquainted with the merits of the case. This forbearance, which is so clearly enjoined both by justice and prudence, will no doubt appear to you the more important, when you compare the great bulk of the literature which this controversy has produced, with your ordinary means and opportunities of studying it, and especially when you observe the learning, ability, zeal, and piety, which have been exhibited on both sides. You will be the more reluctant to exchange the attitude of spectators for that of partisans, where both the contending parties present so many claims to respect, and you will be the less ready to believe that either is in exclusive possession of the truth.

However this may be, it will probably seem to many persons a calamity to be deeply deplored, that gifts and qualities such as I have just mentioned, which if harmoniously employed, might have rendered the most important services to the Church, should have been arrayed in conflict against each other; and no doubt it would have been much more desirable that they should have been drawn forth, in an equal degree of activity, by combined exertions for the common cause. But I cannot on this account concur with those who would regard the controversy as a subject of unmixed regret, or who think that any evil has hitherto arisen from it, which has not been much more than counterbalanced by its beneficial effects. I just now alluded to the bulk of its literary productions; of those which may be considered as immediately and visibly representing it. But the mass of publications, which though not—professedly at least—of a controversial nature, are intimately connected with it, and have not only taken their tone and color from it, but could not have existed without it, is far greater, and I cannot but regard the whole, though including much that has no more than a fugitive or historical value, as a precious addition to our theological literature, such as might perhaps suffer little by comparison with all that it had received in the course of a century before. And yet it is chiefly valuable and interesting as an expression or indication of the new life which has been recently awakened in the Church. Others may regret that public attention should have been so much turned this way, and diverted from the subjects which appear to them of supreme importance—from politics, or science, or political economy, or classical literature: but, speaking to you on this occasion, I can only treat it as a matter for mutual congratulation, that, through whatever cause, a spirit should have been roused, which has engaged so many active and powerful minds in the cultivation of theological learning. As Churchmen, we must rejoice, that the study of Divinity should have begun to embrace a wider range than, for a long period before, had satisfied the greater part of those who dedicated themselves to the ministry, that it should have become more generally conversant with Christian antiquity, with Ecclesiastical History, and with the original sources from which the knowledge of these subjects is derived; so that even ordinary students much less frequently confine their reading to a narrow circle of modern compilations, systems, outlines, and commentaries, and not only are used to carry their inquiries farther, but are more desirous of seeing and judging for themselves. All this indeed would be of little value, if the spirit which has been awakened had been one of merely literary curiosity, or intellectual energy. But every one who has observed its workings, must be aware that the case is very far otherwise: that it is bent, with deep consciousness, and warm earnestness, upon high practical ends. It may even be doubted, whether there is not some danger, lest this practical tendency should be carried to excess, and lead to the neglect and discouragement of all critical inquiries into theological subjects, not obviously or immediately pointing to practical results. But it is more important, as well as more pleasing, to observe, that the interest thus excited appears to have given a new impulse to the zeal of the friends of the Church, which has urged them to extraordinary exertions in her behalf. It will hardly be considered by any one as a mere casual coincidence, that the last ten years should have been so signally marked by so many important undertakings in aid of her cause, begun in a confidence which not long ago would have been deemed romantic, and accomplished by sacrifices which would then have appeared almost inconceivable.

Still, whatever may be the amount of the advantage thus gained, it would undoubtedly be too dearly purchased, if the price paid for it were the admission of unsound doctrines, or a breach of unity, in the Church: and there are many persons who believe—this indeed is the very gist of the controversy—that one of these evils has befallen us, and to such a degree, that our only prospect of a remedy lies in the other: and there are others who, though differing widely in their view of the cause, look forward to the same result, some with friendly uneasiness, others with hostile exultation. Unhappily it cannot be denied that there is some ground for these anticipations; they are often expressed in a manner which tends to realize them; but still I trust that we are yet far removed from such a deplorable alternative. And as I am sure that you, my reverend brethren, all sympathize with me in the wish that this should prove to be the case, it may not be useless to state the reasons which have led me to this opinion, and which induce me to contemplate the present state of the controversy with much more of hope than of alarm.

The main ground of my persuasion is briefly this: that the controversy which now agitates the Church is not a new one; that, though distinguished by some peculiar features, yet at the bottom it is nothing more than a revival, or, as we may choose to call it, a continuation, of one which is as old as the first establishment of our Church: that it represents a contrast of opinions, views, and feelings, which has never ceased to exist within her pale, though varying in its outward demonstrations according to the shifting places of her historical development: sometimes apparently dormant and inactive, at others breaking out, as now, in passionate controversy, and at some unhappy epochs—such as we hope may never again be witnessed—venting itself in persecution, in violent exclusion, and formal rupture. It is not only an indisputable fact, that such an opposition or divergency always has existed within the Church, but it seems likewise to be a necessary result of her constitution and character. If the position which she has taken up, as a Reformed Church, is correctly described as a mean between two extremes, it appears to be an inevitable consequence—so long as human nature continues what it is—that some of her members should incline toward one extreme, others toward its opposite, though all sincerely and equally attached to her doctrine and fellowship. If we are not ashamed of this character of moderation which distinguishes her, if, on the contrary, we rejoice in it, and regard it as her most honorable attribute, as the very stamp of prudence and charity combined, and the safest criterion of truth; then we must be content to pay the price of this high privilege, in that continual contrast of opinions, and that occasional collision of parties; though this view of the case ought undoubtedly to operate as a constant motive to mutual forbearance. It would indeed have been surprising, if, while the Church herself was accused by her Protestant adversaries of too great a leaning and resemblance to the Church of Rome, because she retained many things which they viewed as Romish errors and corruptions, those of her Divines who laid the greatest stress on the things which were thus assailed, should not have incurred a like charge; or on the other hand, if those who most earnestly maintained the principles which separate her from the Roman Church, should not sometimes have fallen under a suspicion of indifference or disaffection toward the other part of her system. This, which has in fact so often happened in former times, is the very thing which we are now witnessing.

I am aware, however, that this observation will lead us but a little way toward a historical explanation of the present controversy, or of the movement which gave rise to it; and will still less enable us to understand what is peculiar in its character. It may be traced to a remote origin; but certainly it was not transmitted to us exactly in its present form. If the general outline remain the same, there is at least an air of novelty about its lineaments and color; and however clearly we may perceive its identity, something more is required to account for its appearance at this time, and in this shape. There is indeed one very simple and easy way of cutting short this inquiry; that is, to refer the whole to some invisible supernatural agency. Viewed by different minds, and from opposite points, the same event may appear either as a gracious interposition of Divine Providence, or a machination of the great enemy of souls. So it was with the Reformation, and so it is with the movement that now agitates the Church. And doubtless in most events which have been brought about by human means, and extensively affected by human opinions, prejudices, and passions, there is such a mixture of good and evil, that even the same person may think he sees as much reason for referring them to the one author as to the other. But this is not the present question. As we should not understand the character of the Reformation at all the better, for being told that it was a work of GOD, so, to say, whether truly or not, that this movement is a device of Satan, would leave us as much as ever in the dark with regard to its nature, occasion, and proximate causes. Nor again does it appear to me, that a knowledge of the immediate occasion from which it arose, can throw any light upon its nature, or assist us toward forming an estimate of its worth. But we do gain a notion of it, which, though it may not be complete, is certainly very important, and perhaps the only one with which, as ministers of the Church, we are practically concerned, when we are led by the language both of its friends and its adversaries, to consider it as a reaction, an attempt to counteract a religious system which it found existing, and gaining ground within the Church. According to the descriptions which have been given of this system by those who profess to be resisting it, it is represented as one which undervalues the authority of the Church, disregards her ordinances, neglects her ritual, disparages the sacraments, virtually abandons some of her peculiar doctrines, destroys the proportion of her theology, and contracts its compass, by the undue prominence given to a few articles of faith, substitutes empty phrases, barren, unreal notions, sensible excitement, feelings, and impressions, for the substance of religion, for true devotion, for the conscientious discharge of social duties, for habits of self-denial and charity, for the diligent cultivation and practical exercise of Christian virtues; and thus tends to diffuse a kind of antinomianism, which is only the more dangerous, on account of the subtlety and refinement by which it eludes superficial observation, and abstains from all that would offend decency and common sense.

If it were true that such a system as this had been introduced into the Church, and was making progress, there can be no doubt that those who undertook to expose and combat it would be entitled to our sympathy, even though we might not agree with them in all their principles, or approve of all the remedies they proposed for the evil. But though it is certain that one of the parties in the controversy represents itself as contending against such a system, several of their opponents have not only indignantly disclaimed all connexion with it, but have seemed altogether to deny its existence, and to treat it as a mere fiction, with which their antagonists have either deceived themselves, or endeavored to impose upon others; and which tends, in its effect, if not in its design, to check the growth of vital religion, by casting undeserved obloquy on a portion of the Church which is more especially distinguished by its close adherence to the principles of the Gospel, even if it be not entitled to a name, which imports that it is in the exclusive possession of them. There would indeed be just ground for the indignation which has been expressed on this subject if the system above described had ever been imputed to the individuals who have disavowed it. But it seems perfectly consistent with the highest respect for them, and with the fullest admission of every thing they have asserted with regard to their own consciousness, practice, experience, and observation, to believe, that the evil is not so purely imaginary as they have represented it. It is a question of fact, on which no man ought to accept another's assertion as proof. But in the absence of what can never be given—a proof of the negative—it seems no more than common charity requires to believe that those who profess to be setting themselves against such a system, are sincerely convinced of its reality. As little can I doubt, that this conviction has been shared by numbers beside, and that this has been a main cause of the acceptance which writings directed against the system have met with. My own opinion on such a point can have no more weight than that of any other person, who has been used to pay attention to such subjects. But I must avow that the result of my observation has been a very strong impression both of the reality and of the extensive prevalence of the evil.

And this suggests another remark, which may possibly be of some use toward soothing the apprehensions of persons who view the course which the controversy has taken with alarm. When we hear of a school or party, which is charged with an attempt to introduce dangerous innovations into the Church, and are informed, that it comprises a large proportion of the clergy, and a great number of the laity, it is very necessary that we should accustom ourselves to distinguish between the teachers and the disciples, the guides and the followers: that we should remember that there may be a general sympathy and approbation, which does not exclude many differences of opinion, even on important points: that general principles may be adopted, but not in the sense or the spirit in which they were propounded, and without any of the inferences which are drawn from them, either by their advocates, or their impugners. Indeed, examples of such partial disagreement have already appeared; nor perhaps would it be difficult to point out indications of considerable divergency in the writers who are considered as the leaders and organs of the party. But at least there seems to be no reason to suspect that the mass of those with whom their principles have found favor, are not heartily attached to the Church in her present form, or that they are dissatisfied with the language of her formularies, or desirous of any change in her public worship, not perfectly consistent with her existing Canons and Rubric.

(*To be continued.*)

THE SHACKLES OF ROME.

There is, therefore, strictly speaking, neither freedom of thought in the Romish Church, nor healthy confinement of thought, nor exercise of the understanding, nor trial of faith. Thought is not free, for it is bound to subscribe, not merely as in the Catholic Church, to the definite body of doctrine which has been received from the Apostles, but to whatever at any time under any circumstances the Bishop of Rome may have decreed or may still decree. It is not healthily confined; for Popery demanding so much, which cannot be given from the heart, is obliged to content itself with the acquiescence of the lips, and to leave the mind really without control. The understanding is not exercised, because every answer is given authoritatively, and to be received implicitly. And the faith is not tried, for where there is no doubt there is no difficulty, and where there is no difficulty there is no faith.—*Sewell's Evidences of Christianity.*

THE GREGORIAN CHANTS AND CANTICLES OF THE CHURCH.

From "The Church."

We have been favored by Mr. James A. Sparks, one of the Church booksellers and publishers of New York, with a copy of his recent publication, *Gregorian and other Ecclesiastical Chants, adapted to the Psalter and Canticles, as they are pointed to be sung in Churches, reprinted from the Second London edition, with a Supplement from other sources.*

With one exception (it is so stated in the *Preface to the American edition.*) "the publisher has followed the English copy 'word for word and letter for letter,' even to that part of the service chanted by the minister or priest alone, and to the sentence 'O Lord, save the Queen,' which it is well known are not used here [*i. e.*, in the United States.] This was done at the suggestion, and indeed the *request*, of an intelligent gentleman of Canada, who expressed a wish to circulate the work extensively in that and other British Provinces. Knowing that this sentence would be perfectly harmless here, the publisher felt unwilling to omit what other than *American Churchmen* might desire."

The *Englishman's Magazine*, in noticing the original publication of these *Chants*, by Mr. Burns, the eminent bookseller and publisher of London, thus speaks of them:

"Apart from the Gregorian chants having a peculiar claim upon Englishmen, St. Augustine having used them when he came to England on his errand of mercy in the sixth century, they have a simplicity and decorous gravity about them, which render them peculiarly suited to the services of God's house."

An extract from the New York *Churchman*, of the 3d December, shows how easy it is to introduce these chants, even into a country parish.

The compliment which Mr. Sparks has paid to Anglican Churchmen, in his retention of their monarchical supplication, and his general devotion (independent of private interest) to the Church of CHRIST, give him claims upon the support of all Episcopalians, which, in this instance, we have little doubt, they will readily acknowledge and discharge.

PEWS.

A change has been begun in the mechanical arrangements of our churches, which, if it be carried out, must materially alter the relation of the Church to the people: it is the removal or throwing open of the pews. The proceedings is condemned by Conservatives of form, on the ground that it removes an outward and visible sign of the distinction between the Protestant and the Roman Catholic Churches, and because it is supposed to be a concession to Puseyism; it is vindicated, on the ground that it abolishes a very unsightly incumbrance in our church architecture, which forms no necessary adjunct of Protestantism, while it is opposed to the spirit of Christianity, as making out invidious human distinctions in the sacred edifice, and even excluding people from worship by wasting space. Whatever the opinion as to the expediency, there is no doubt that the measure would in some respects assimilate our churches to those of Southern Europe; from which they are now distinguished by two among other usages. The Churches of the Continent stand open always, as places of religious solace and quiet to the afflicted or the meditative: our churches are oftener shut than open; and in the brief hours when they are open, if we may believe certain correspondents of the Times, not the money-changers, but the worshippers, are sometimes rather abruptly driven from the temple. Within the Churches of the Continent the distinctions of class disappear, and, with certain exceptions of state occasions, you shall see young and old, rich and poor, prince and beggar, kneeling together. All are equal in the sight of GOD, "as the *saying* is," here: on the Continent it looks as if they really thought so. It is for others to consider how far those wooden penfolds are essential to the discipline of the Reformed Church; the politician, regarding an established Church as a means of civilization, cannot but perceive that the new movement has a tendency more than any thing to popularize the institution, and so to diminish the distance between it and the people. In the same sense, it would also tend to remove one instance, and one which makes others, of that harsh social severance into classes, which is one of the most mischievous features of our political state.—*Spectator.*

HYMNS ON THE CATECHISM.

This little volume, written by the author of "The Cathedral," appears to us to possess many claims to approval. It is intended for youthful readers, as is also another miniature psalter by the same writer, selected from his translation of the Parisian Breviary, and published as "Ancient Hymns for Children." They are both printed for Burns. We will give a selection from the former:

"What is required of them who come to the LORD's Supper? To examine themselves."

O teach me, LORD, my heart to try
Ere I before Thee come;
Mindful of thine all-searching eye,
And of the judgment doom.

For as at Thine own Altar here
Thou present art unseen;
Before Thy throne we must appear,
With not a veil between. P. 121.

CHURCH POETRY, OR CHRISTIAN THOUGHTS IN OLD AND MODERN VERSE. 1843.

Another volume of poetry upon sacred subjects, and a very good one. It contains a selection from the early English poets down to the present time, beginning with Gascoigne and Sir Philip Sydney, and ending with Southey and Wordsworth; containing also some original pieces of other living authors, which do not disgrace the celebrated names with whom they are now for the first time associated. We have been much delighted with this compilation, and can safely recommend it as at once a judicious and useful and yet a popular publication.—*Oxford University Herald.*

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CHURCH MUSIC and other works, published by J. A. Sparks, 111 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
April 2.

RECENTLY PUBLISHED, BY
JOS. ROBINSON, BALTIMORE,

BISHOP BULL'S Vindication of the Church of England, price 50 cents.
Dodsworth's Discourses on Romanism and Dissent, price 50 cents.
Knox's Treatise on the Use and Import of the Eucharistic Symbols, price 50 cents.
Dr. Pusey's Sermon on the Day of Judgment, price 12½ cents.
Bishop Terrot's Primary Charge, price 6¼ cents.
Perceval on the Christian Priesthood, price 6¼ cents.

IN PRESS,

The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of our Lord. To which is added, an Appendix containing the Saxon Homily of Ælfric.
Feb. 4—4t

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Jan 21—tf

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This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

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The Government will be parental, the Instruction practical. Every attention will be paid to the formation and culture of moral and religious habits; and also to the formation of correct mental habits.

The terms for Tuition, Board, Fuel, Lights, &c., the pupil furnishing his own bed or mattress, bedding, bedstead, books and stationery, as at other schools, will be $150 per annum, payable semi-annually in advance.

Reference to Hiram Ketchum, Esq., and to Morris Ketchum, Esq., whose sons are now with the subscriber.
DAVID H. SHORT.
St. James' Parsonage, North Salem,
Westchester co, N. Y., Jan. 20, 1843.
Jan. 21—4t

RARE OLD THEOLOGICAL BOOKS,

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A LARGE and valuable collection of Rare Old Catholic Theological Works, from some of the lately suppressed monastic libraries in Europe, comprising many books of great scarcity and value, rarely met with in this country. Among them will be found:

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Thomassini Vetus et Nova Ecclesiæ Disciplinæ, 3 vols. folio.
S. Thomæ Acquinutis Summe Sac Theologiæ, cum commentariis, Card. Cajetani, 3 vols., folio.
R. P. Natalis Alexandrini, Historia Ecclesiastica, ub orbe condeto ad annum post Christum, MDC, 9 v. folio.
Francisco Suarez, Opus de Virtute et Statu Religionis, 4 vols, folio.
Biblia Sacra, Vulgatæ Editionis, 1 vol, folio
Dupin Bibliotheque des auteurs Ecclesiastiques 1 v, in 8, 4to.
Trommii Concordantiæ Græcæ Versionis, LXX, Interpretum, 2 vols, folio.
Matthæi Poli Synopsis Criticorum, in S. Scrip. 5 vols. folio.
S. Bocharti Sacro Gergraphia, Cum Dipertat variis 1 vol, folio.
Vetus Testamentum en versioni Septuagenta Interpretum, summa cura edidit Lambertus Bos, 1 v. 4to.
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The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance Dec 11—yly

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS,
111 Nassau street, Office of the Churchman.
August 20—tf

ILLUSTRATED EDITION OF THE BOOK OF COMMON PRAYER.

THE publisher of this work, anxious that there should be no possible misunderstanding as to the terms upon which it is offered to subscribers, begs leave to state to the public the following conditions, which will be strictly adhered to. Single numbers of the work will be delivered to subscribers at 31¼ cents, each payment to be made on delivery. Those who subscribe $6 in advance for the Prayer Book, or $12 for the two volumes of Prayer and Commentary, will receive with the last number of each volume a morocco cover, richly embossed, with a view of the exterior and interior of Trinity Church, New York; or if preferred, the cover will be finished with a richly embossed margin alone. These covers are to be of the very best Turkey morocco, and the subscriber can designate the color preferred. The advantages thus offered to the subscribers who pay in advance, will be $1 75, thus estimated; they get the work for 25 cents less than other subscribers, and also obtain a handsome cover in which to bind their volumes, worth at least $1 50 each.

In order that all subscribers may receive the advantage due to their liberality in extending an early patronage to an undertaking which involves a heavy expenditure, and which it is believed will prove an honor to the country, the assurance is hereby given that the work, when completed, shall not be sold to non-subscribers under an advance of about 33⅓ per cent., that is, the volume and cover, which will cost subscribers in advance only $6, will cost non-subscribers $7 75.
February 4, 1843. H. W. HEWET,
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BROOKLYN COLLEGIATE INSTITUTE,
An English and Classical Boarding School,
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THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

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The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

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